WORLD DOMINION
AND
THE WORLD TO-DAY

AN EVENT OF HISTORIC IMPORTANCE
By J. W. Ewing, M.A., D.D.

DAWN OF A NEW DAY
By Alexander McLeish

MENTAL HEALTH IN WAR TIME
By Canon L. W. Grensted, M.A., D.D.

WIDESPREAD INFLUENCE
OF MEDICAL MISSIONS
By A. J. Watson, M.D., D.P.H.

WHERE IS THE CHURCHES'
PEACE PLAN ?
By Hugh Redwood

Editors: THOMAS COCHRANE, M.B., C.M.
T. WILKINSON RIDDLE, F.R.S.L., D.D.
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World Dominion and The World To-day

A Journal with a Five-Point Policy

WORLD URVEY. To study and assess the religious situation throughout the world.

EVANGELISM. To create and stimulate interest in evangelism; to support evangelistic efforts, and, as far as possible, to meet strategic opportunities which survey reveals.

WITNESS. To place fresh emphasis upon Christian witness by life and lip, as the primary duty of every Christian, and the most effective means of winning others to the Christian way of life.

INDIGENOUS PRINCIPLES. To follow up evangelism by encouraging (especially in non-Christian lands) the formation of Indigenous Churches.

CO-OPERATION. To urge the necessity of co-operation in the vast task of world evangelization.

* * *

In pursuance of this policy, the Journal will contain articles and information of vital interest, touching every phase of life.

* * *

Three supreme loyalties are accepted and advocated:

(1) To the Lord Jesus Christ and the centrality of His Cross.
(2) To the Bible as the final authority in Faith and Practice.
(3) To the Lord's command to World-Wide Witness.

CONTENTS:

	Page
MENTAL HEALTH IN WAR TIME. L. W. Grensted	1
A DEVOTED MISSIONARY SCHOLAR	4
A PADRE'S JOB IN THE ROYAL NAVY. J. C. Waters	5
INFLUENCE OF MEDICAL MISSIONS. A. J. Watson	10
Thinking Black	14
EVANGELISM IN AIR RAID SHELTERS	15
THIRD DEGREE METHODS IN KOREA	18
BACK TO THE LAND—IN UGANDA. L. C. Lea Wilson ...	21
Tribute to a Queen	23
A WORLD AT WAR DEMANDS CHRISTIAN UNITY	24
WHERE IS THE CHURCHES' PEACE PLAN? Hugh Redwood	27
ADVANCE IN BURMA. A. T. Houghton	32
Atheism Marches to the Near East	36
THROUGH PERUVIAN INDIAN EYES	37
AN EVENT OF HISTORIC IMPORTANCE. John W. Ewing ...	39
A THOUSAND YEARS OF ISOLATION. "Moumin."	43
A BEST SELLER IN CHINA. G. W. Sheppard	45
A Popular Children's Paper	46
WORLD TO-DAY—AND TO-MORROW	47
WHEN THE WAR IS OVER. T. Wilkinson Riddle	55
DAWN OF A NEW DAY. Alexander McLeish.	57

WORLD DOMINION

and

The World To-day

An International Review of World-wide Witness

Vol. XIX., No. 1 **January-February, 1941**

Canon Grensted, Nolloth Professor of the Philosophy of the Christian Religion in the University of Oxford, discusses the Christian's mental and spiritual attitude during the present distress.

Mental Health in War Time

By L. W. Grensted

IT is an obvious duty of the Christian to keep himself fit in body and mind, and this duty is not only obvious, but urgent in time of war. The body is not difficult to take in hand, and a little tightening of our belts and a little harder work has probably done most of us good. The mind is, for many people, a much more unruly servant, and when it misbehaves it is very apt to drag the body with it into disorders of various kinds. It is well worth while in war-time, when pressure of all sorts is so greatly increased, to give some thought to the conditions of mental health.

What are the main effects of the war upon the mind ?

There is first the distraction of attention. There are few people who are not thinking in some degree about the war and its problems all the time. It forms a sort of permanent background to whatever we are doing or saying or thinking. For some neurotics this is actually healthy in its results, since their neurosis frequently takes the form of an exaggerated interest in themselves and their own problems. The distraction of attention produces a better and more normal balance, and they surprise both their friends and themselves by their ability to adapt themselves to war conditions. But, for most people, the distraction of attention constitutes a real strain and produces one or other of the main forms of mental exhaustion, jumpiness or lassitude. The secondary effects of this may be very serious since tensions may easily arise in personal relationships, and these again re-act upon everybody concerned in various forms of petty irritability or moroseness or hyper-sensitiveness.

The second major influence is that of fear. Physical fear is the least part of this. It is one of the surprises of modern warfare that even continued and intensive bombing produces so little direct fear among a civilian population.

There may be momentary terror, but, for the most part, the immediate effect seems to be one almost of physical stimulation.

In Barcelona, in Chung-king, and in London, bombing, however destructive, has noticeably failed to bring about a break-down of morale. But indirect fears and anxieties are a very different matter. Fundamentally they may be summed up under the general heading of fear of the unknown. For some it is a restless anxiety about their friends. For some it is the uncertainties of a future which looms threateningly ahead, with endless risks and no security. For some it is the sense of responsibility, making them fear new and unrehearsed situations in which they may only too easily do the wrong thing. Such fears as these sap the vitality and resilience of the mind, and make it a ready prey to alarmist rumours or to unsubstantial hopes. In more extreme cases there may be a development of quite unbalanced fantasy. War always produces a crop of prophecies and visions, very few of which have an origin other than the disordered mind of the visionary.

The third main source of trouble is the sheer physical strain of continued noise and lack of sleep. This can be very serious in some of the more heavily bombed areas, where the continual warnings and the noise of anti-aircaft fire exert a constant pressure, and where the bad air and other conditions in air-raid shelters increase the weariness. This is not the same thing as distraction of attention. It is a sheer physical burden, pressing in upon the mind through every channel of the nervous system with cumulative effect.

A fourth effect of war may be added here, though it is perhaps more spiritual than mental. Those who are sensitive to the sin and suffering of the world find that burden multiplied many times over, both in what they see about them and in what they read in the daily press. There is little, indeed, in the ordinary daily paper to give comfort to any who care about individual human suffering. In that respect, victory is but little better than defeat. And the tragic hatreds and fears and suspicions that lie behind the daily happenings of war are a greater darkness even than war itself.

The answer to these things is simple enough, though, like all simple things, it makes demands upon our courage and faith which are not always easy to meet. The key to it all is that our lives should be so turned to God in Christ that all lesser things take their natural place as we look away from ourselves to the fulfilment of His purposes.

The call to a true and rich evangelism does not cease or change in time of war. The command and the promise : "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you," remain absolute, under any conceivable conditions of human life, however outwardly disastrous.

The healthy life is the life that is turned outwards, instead of inwards upon itself. It is as true of mind and body as it is of the soul that he who shall seek to save his life shall lose it. That is why war itself brings health to some neurotics, who were already at war within themselves. For most of us war quite naturally brings tension and strain, and release from that tension comes when our attention is claimed and held by that greater warfare of God's purposes, in which there is adventure and cost and peace and a great reward. "He that shall lose His life for My sake and the Gospel's, the same shall save it."

In practice, that means worship and service. The two go together, for there can be no true worship which is a mere attempt at an isolated escape to God. We must come together to the steps of God's throne. Even our most private prayers must be prayers of the fellowship, linking us with all the need of all mankind. In our worship we are, psychologically speaking, turning our attention away from ourselves and outwards towards God in the service of our fellowmen. So our lives find both right direction and right expression. But these are the primary conditions of mental health.

It is also true, as we might expect, that they are also the primary conditions of the health of the world. The true and insistent preaching of the Gospel, by every available means, of which the chief is the continued witness of lives set free by Christ, is the only hope for the chaos in which we live; and, since God is God, it is hope enough.

We are not living as those about us who are in doubt whether there is any fundamental solution for the needs of mankind, and for whom even victory, though it may bring cessation of fighting, must also bring endless problems. Our hope is certain and our task clear. God alone can give the world the peace it needs, and restore its health again. For us, His servants, evangelism remains a primary claim upon our lives. In His will is our peace, and our health too.

We can best help others to this health by giving to them, too, this vision of God's purposes. This will not only solve the primary problem of distraction of attention, but the other problems as well.

It will cast out fear, and especially that anxiety and fear of the unknown, which is the kind of fear most damaging to health of mind. For though we cannot have for ourselves, or give to others, knowledge of the immediate future, we can nevertheless have the security of the love of God and the certainty that each one of us has his place in the fulfilment of God's will.

That is a security and a peace which remain when everything else is dark. Those who receive them at God's hand, as He offers them daily and hourly to us all, have found the answer to every sort of fear. The one distress that can rightly remain is distress for those

multitudes who suffer in the darkness and who have not found God's freedom. But that distress is met by the Christian in the one way which takes away its sting. He relieves it where he can, and prays for it, so leaving it in God's hands. There is no tension and no anxiety. Even while we suffer most as we hear of the suffering of others we can be at peace.

Even the physical strain which results from noise and sleeplessness can be very largely taken away. The ordinary advice, recommending exercises in relaxation which give control of mind and body, is good, so far as it goes. But there is no relaxation which is so deep and so free as that which comes from a simple faith in God. To turn away from ourselves to Jesus, living and at our side, is to be free in our weariness, and we can rest. "If therefore the Son shall make you free, ye shall be free indeed."

A Devoted Missionary Scholar

PASSING OF THE REV. JOSEPH J. COOKSEY

IT is with deep regret that we have to record the passing of the Rev. Joseph J. Cooksey, one of the Consulting Editors of *World Dominion and the World To-day*, and who, for fourteen years, was on the staff of the World Dominion Movement.

For thirty-five years, Mr. Cooksey was a devoted missionary in North Africa, and his close association with the Moslem world was to prove of the utmost value when he joined Dr. Cochrane in the work of the World Dominion Movement. He was a renowned Arabic scholar, and a linguist of no mean ability. His contributions to the Information Service of the World Dominion Press placed him in the very front rank. Few men possessed a wider knowledge of Moslem life and literature, but, in spite of his undoubted scholarship, Mr. Cooksey was at all times humble and unassuming. His colleagues at Founder's Lodge mourn the passing of a kindly friend, whose advice and guidance were always available for those who consulted him.

He was responsible for an important feature in this journal, and it may be said that if genius is the infinite capacity for taking pains, Mr. Cooksey possessed genius to a remarkable degree. His work was always characterized by the most meticulous care, and he would go to endless trouble in order to verify facts and statistics. As he was only sixty-eight, his colleagues were not without hope that he might have been spared to render more years of service to the Movement he loved so well, and to which he had dedicated the last fourteen years of his life.

We thank God upon every remembrance of His gifted servant, and we would bespeak the prayers of our readers on behalf of his widow in this hour of sadness and loss.

A Welcome New Year's Gift

At the beginning of a New Year, we desire to thank all our subscribers for their continued support of WORLD DOMINION AND THE WORLD TO-DAY.

We should be very glad if those whose subscriptions are now due would kindly renew them as soon as possible.

May we suggest to our readers that a year's subscription to the journal would prove of considerable benefit to clergy, ministers, missionaries, evangelists, theological students, and all Christian workers, supplying them with a world view of the Kingdom of God, and keeping them informed of the Church's strategic opportunities ?

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The sterling qualities of the British sailor are due, in large measure, to the moral training he receives as a boy.

A Padre's Job in the Royal Navy

By J. C. Waters

THE majority of the seamen of the Royal Navy join the Service as boys of fifteen to sixteen years of age. In peace time they go to one of the great Training Establishments, *H.M.S. Ganges, H.M.S. St. Vincent, H.M.S. Caledonia,* or *H.M.S. Impregnable.* Here, a lad receives an all-round training, mental, physical and spiritual, to equip him for his life at sea.

Imagine a new recruit arriving. Almost the first thing that catches his eye is, in shining brass letters above the guard house, "Fear God. Honour the King." He has entered a God-honouring service, a Service whose first article of war runs as follows :

"All officers in command of His Majesty's ships of war shall cause the public worship of Almighty God, according to the liturgy of the Church of England, to be solemnly, orderly and reverently performed in their respective ships, and shall take care that prayer and preaching by the chaplain in holy orders be diligently performed, and that the Lord's Day be observed according to law."

On arrival in the ship he is issued with the first essentials of his kit. Note that this first issue includes, not only soap and tooth paste, but his own copy of the Book of Common Prayer, with hymns. Free Church boys receive the book appropriate to their denomination, and to Roman Catholics is issued *A Guide to Heaven.*

A bath follows, and the new recruit emerges, dressed as a sailor in "night clothing." After writing a letter home, he receives a substantial supper which is preceded by the Navy Grace, said altogether : "For what we are about to receive, Thank God."

The first bewildering day ends with initiation into the mysteries of his hammock, and by nine o'clock peace should reign on the New Entries' Mess Deck. The next morning, the new lads have a rush of interviews. The doctor looks them over, the dentist probes their teeth, the schoolmaster probes their minds, and eventually they find themselves in the Padre's office.

This is the Padre's first official contact with a lad. Quickly he jots down on a card index the essential particulars : name, Christian name, date of birth, family, home address, previous job, denomination, whether confirmed or not, etc. All the time, the Padre is finding points of contact and assessing the boy's spiritual condition. Sometimes he jots down mystic letters, such as G.C.R. (goes church regularly) ; N.S.P. (never says prayers) ; V.N.L.I. (very nice lad indeed), which will help him in the future. What joy it is to discover some months later that a N.G.C. (never goes to

church), N.S.P. (never says prayers) has been transformed by the grace of God into a faithful Christian and supporter of the ship's chapel !

The Padre who is writing this article must have interviewed two thousand boys during his time in the Training Service. Two interesting facts emerge from this experience. The first is that things are not nearly so bad in England as one is led to suppose when one reads that only some tiny percentage of the population ever darken the doors of a church. Over a long period, I have found that twenty-five per cent. of the boys joining the Royal Navy have been confirmed before joining, and confirmation presupposes a strong link with the Church.

The second fact which has impressed me is the noticeable effect of the Church's Sacraments. Over and over again I have found that the dull, unresponsive boy was the boy who had not been baptized, and after a time I found it possible to pick out, almost at a glance, the confirmed from the unconfirmed, with a very small percentage of error.

During his time as a New Entry, a boy receives careful instruction in the fundamentals of the Christian faith. These first classes consist of what one might call evangelistic teaching, and they lead up to a definite challenge to Christian faith and obedience.

After these first six weeks as a New Entry, the boy is classified as either a General Course Boy or an Advanced Class Boy, or he finds himself in a Signal or Communication Class. The General Course boy does about nine months in the establishment ; the Advanced Class boy fifteen months, and the Communications Class boy does eighteen months. During this period he has regular Religious Instruction in school, and the Advanced Class boy sits for an examination in Scripture. Incidentally, the prize offered for the Scripture examination is the largest prize which a lad can obtain.

These school classes provide a wonderful opportunity for giving clear Christian teaching, and I believe that the results of this early teaching are to be seen in the kindness, generosity, self-sacrifice and courage of the ordinary British sailorman.

The Confirmation classes provide for the Padre his greatest opportunity. After they have been in the Training Establishment a few months, all boys who have not yet been confirmed are formed into Confirmation Classes. Sometimes we find ourselves with as many as three hundred starters.

The boys then have four classes in which the meaning of Confirmation is explained very fully. At the end of the fourth class we give each boy a paper and a pencil and he is asked to answer two simple questions on the meaning of Confirmation, and then to write the Padre a private letter saying what he really feels about Confirmation, and whether he wants to go on with the classes.

The answers to these questions,

and the letter, give the material for the first private interview. In the interview the Padre is able to find out how the boy is reacting to the instruction, smooth out difficulties and uncertainties and have a little talk about private prayer.

At this point the boy receives a small copy of the Catechism, which he can keep in his cap and assimilate at odd moments. We insist on certain portions of the Catechism being learned by heart, and I cannot over-emphasize the value of this learning. It not only ensures that the boy has got the truth ingrained into him, but it supplies a test of his sincerity in coming forward for Confirmation. If a boy does not know his Catechism we refuse to present him for Confirmation.

After the first four classes, a certain number of boys drop out, and the classes now get down to the real preparation, with the Padre happy in the knowledge that every boy before him in his class is keen to be there.

When the boy has definitely decided to be confirmed, we send a letter to his parents telling them of his wish and seeking their prayer co-operation. The letters we receive in reply are often very beautiful and encouraging. Just before the Confirmation we write again to the parents, telling them of the exact time of the Confirmation and inviting their presence, and asking them to help their lad to maintain his Christian profession.

At last the great day comes, and it is, indeed, a moving sight to see so many young sailors kneeling before the Bishop to receive the laying on of hands. After Confirmation the Service provides for each boy a copy of *My Prayer Book*, in which the Padre writes the boy's name and the date of his confirmation, and adds, perhaps, the reference of the text chosen by the Bishop.

The Holy Communion is, of course, celebrated every Sunday morning in the chapel, and boys are encouraged to come at least once a month.

On the whole, the boys are very faithful, and between ninety and a hundred come along at 7.15 a.m. every Sunday. Their reverence is an inspiration.

After Divisions, there is Church in the Gymnasium. All Church of England boys attend as a matter of course, and officers, with their wives and families, occupy the front seats. The lesson is usually read by the Commanding Officer, and the singing is led by the Royal Marine band. It is a stirring service.

The Royal Navy is careful to provide spiritual care for the men and boys of all denominations. Free Church and Roman Catholic chaplains are attached to establishments, and they carry out a routine similar to that which I have described. The ships of the Fleet are also visited by these chaplains, as opportunity arises ; and in large concentrations of ships, such as the Home and Mediterranean fleets, Free Church and Roman Catholic chaplains are appointed and accom-

modated in one or other of the ships of the Fleet or Squadron.

When these chaplains are not available, every effort is made to land men for worship in their own Churches ashore.

Apart from the prayers every day at Divisions, "Church" is the only service which is compulsory. Besides Sunday worship, daily prayers in the morning, the Confirmation classes and the normal religious instruction, there are other things to help the boys in their spiritual life.

Every night after supper, and just before the boys turn in, we have short evening Prayers in the chapel. Sometimes there is a hymn if an organist is available. A short lesson is read by one of the boys, and the Padre prays a few simple prayers, remembering our comrades at sea, our homes, or, perhaps, boys seriously ill in hospital, and then there is silence for private prayer. Sometimes, when the Padre cannot be there, the whole service is taken by the boys themselves. Although the attendance at these Evening Prayers is comparatively small—about fifty on an average—they are one of the most valuable and important things in the whole day. On the Saturday evening a Service of Preparation for the Holy Communion takes the place of Evening Prayers.

On Sunday, May 26, 1940, the Day of National Prayer, we had a "Chain of Prayer" in the chapel, from 2 p.m. to 6 p.m. This was maintained continuously for the whole four hours, and some 250 boys took part, kneeling in the chapel in their sports rig. Boys of all denominations took part, Scotland being particularly strong in her support.

The Guild of St. George is another important part of our life in the Training Service. This Guild consists of boys of any denomination, who keep the Guild promise.

> "I promise, God helping me, that I will pray the Lord's Prayer every night *on my knees* before turning in."

Before a boy can be admitted, he must actually be keeping the promise, and kneeling down beside his hammock or bed every night. He is admitted at a special service in the chapel, taking his promise with his hand upon the Guild Standard, and signing his name after in the Guild book. He receives a small red badge which he is entitled to wear under the roll of his collar in night clothing. After six months' faithful service, he can claim the Guild medal.

Those who know the conditions of Service life will know that the Guild promise is not something that is easily carried out, and they will, perhaps, remember in their prayers those lads who, in very difficult circumstances, are not ashamed to confess the faith of Christ crucified.

I cannot resist quoting a letter I received from one of our most faithful Guild members only a day

or two before he laid down his life in *H.M.S. Royal Oak* :

> "I am still managing to keep my promise, Padre, but it is rather hard. I feel very nervous with so many boys, but one boy on H.M.S. — told me I had guts to do it. That heartened me."

Who can say how many lads have been helped and strengthened by the example of that splendid Yorkshire lad? After we had received the news of his loss, his old instructor told me : "There was never a night passed that he didn't kneel down beside his hammock."

Another help for boys is provided by the Service issue of *The Sailors' Bible*, with a prayer by the late Bishop Taylor Smith printed inside. We issue these Bibles to those boys who ask for them and prove their real desire for the Word by learning the "comfortable" words by heart.

Let me quote another letter from a young signalman in a cruiser operating in Northern waters :

> "I am proud to say that in my mess, out of nine people—four of whom are leading hands—five say prayers at night, that I know of ; not on the deck, but they lie in their hammocks and pray for a few minutes.
>
> "I can almost say I started them, because, firstly, I was reading my small *Sailor's Bible* which you gave me, and, of course, another rating said he had one, and he got it out and began to read it. And pretty soon he took to my ways of saying prayers with me. And in times like this there are quite a lot of things one can pray for."

"My word shall not return unto Me void, but it shall accomplish . . . " (Isa. 55 : 11).

Besides all his directly spiritual work, the Padre in the Training Establishment takes part in the games, interests himself in, and perhaps leads, the Deep Sea Scouts, organizes outings, picnics and sailing parties, and endeavours to take his share in all the manifold life of the great establishment. His life is a full one, and full, too, of joy and opportunity.

In this article I have dealt only with the training of the Seaman Boy. But the Training Service of the Royal Navy includes, as well as the R.N.C. Dartmouth, the R.N. Engineering College in Keyham, where the Chaplain has to deal with cadets, midshipmen and sub-lieutenants of university age, the training centres at the R.N. Barracks, the Mechanical Training Establishments, and all the great training centres which have arisen since the war. Every boy or man entering the Royal Navy or the Royal Marines, whether as a cadet, seaman, telegraphist, apprentice, stoker, Royal Marine, cook, writer, sick-berth attendant, or supply assistant, has his periods of instruction in the Christian faith, and, in all the establishments in which the boys and men are trained, the Chaplains, under varying conditions, are endeavouring to instil into the new generation of Service men that Christian faith which has made the Royal Navy what it is to-day, and which alone will keep our country great.

"Brethren, pray for us, that the Word of the Lord may have free course and be glorified."

Dr. Watson demonstrates that modern medical missions have opened many doors.

Widespread Influence of Medical Missions

By A. J. Watson

THE term medical missions is one to which we have, in recent years, become accustomed, but it is well for us to eliminate from our thoughts the least suggestion that there is any difference between medical and other evangelistic work. Christian missionary work began at Pentecost, and we know that the first group of missionaries contained at least one doctor, St. Luke, among them.

For many centuries, however, medicine had, because of its empirical basis, little contribution of its own to make. With the rise of modern medicine, things were different, and it was as a debt which love owed, rather than as a motive of missionary policy, which brought modern medicine to the mission field. The charter for medical missions is, indeed, in the Gospels, for Jesus said : " Heal the sick . . . and say to them, ' The Kingdom of God is come nigh unto you.' "

The medical missionary is, firstly a missionary, one who has been called by the Holy Spirit to the mission field : secondly, he is a trained physician or surgeon, using these talents directly in the service of his Lord and Master.

Some years ago, when I was at Pakhoi General and Leper Hospital, I used to pay weekly visits to a branch dispensary at Lichow, travelling by the then newly inaugurated public 'bus service. The 'bus was always packed, and one had opportunity for intimate talks with one's fellow sardines. I was invariably addressed as *Muk See* (pastor), not as *I-shang* (doctor), though I was known to be a doctor. A Christian pastor was expected to have a knowledge of the healing art, and I believe it used to be true of many country districts of China. The Jesus religion was closely identified with the healing of the sick.

In reviewing the work of medical missions, one can discern two aspects in which they advance the Kingdom of God. They do it directly and indirectly. To take the latter first : I would invite you to think of the indirect aspect, as Browning has illustrated it for us in his fine poem, " Pippa Passes." Pippa, by just being herself, a child of God, is able, by her artless snatches of song—" God's in His heaven," and the rest—to turn the scale for good on several occasions where men and women were in the throes of great temptation. God alone knew—Pippa did not—what had been accomplished. One can have faith that very much of the work of a busy mission hospital—the day in, day out work of mercy and healing—if it is done as unto Christ Himself, is actually, if silently, bringing nearer the Kingdom for which we pray.

I have often thought, as hundreds of visitors throng the wards to see

their friends on visitors' day, that the unconscious witness of it all is of greater moment than we often realize.

Of this actual medical work there will be space only for brief reference, and I will use illustrations from my own experience in China.

The most terrible disease in China is leprosy. Smallpox, typhoid, dysentery, malaria all take a greater toll of life, but leprosy does not kill : it maims its victims and forces them to live a life of ostracism, penury and misery. It is the glory of the Christian Church that it was the first to attack this scourge.

The Church Missionary Society Hospital, in Pakhoi, where I formerly worked, was the first leper hospital in China. It has recently been enlarged, on a new open site. One of the finest Christians I have met is an inmate there. Mr. Jonas Lee is not only a good Chinese scholar, but, in addition, writes beautiful English prose. His conversion to Christianity occurred some time after his admission, about eighteen years ago.

The following incident reveals the reality of his faith. One of the patients, a lad of fourteen, was so disfigured by the disease, and so sensitive, that he always contrived to keep himself out of sight, even of the other lepers. I happened to enter the compound, one Christmastide, to see if the men were enjoying their dinner. As I passed the various tables (it is the custom to sit eight at a table) I looked in vain for my friend Jonas. At length I found him, in a far corner. He was at a table for two only, and his companion was the badly marked boy. He got up awkwardly, as one does when surprised in a good action, and I remember becoming aware of the presence of an additional Unseen Guest, and returned home deeply moved.

Christian work for lepers in China has but touched the fringe of the problem, but it has had the effect of stimulating the Government to take action, and at least the beginnings have been made in some provinces towards a national leprosy service.

In the early days of mission hospitals, it was often a successful surgical operation which was the means of replacing suspicion of something alien by frank confidence. Indeed, this could be embarrassing. When at Pakhoi, a father brought his son, aged eleven, because his arms had become fixed in the extended position after an attack of smallpox. The lad could not feed himself, or do much for himself at all. First one, then the other arm was operated upon, and useful artificial elbow joints made, to the delight of all his family. Some time later, the cheerful and slightly excited father came into my room with a group of patients he had collected and brought from his district, several days' journey away. They were a pathetic sight. One was blind through trachoma, one in the final stage of phthisis, and, although we were able to help

the others, these two had to return disappointed.

In Yunnan, much suffering is caused, in the country districts, especially among little boys, through the prevalence of "Stone." Hardly a week passes without a familiar little group coming to the hospital. The parents have witnessed the long-drawn-out agony of their child until they have been compelled to set out to the distant capital. They come from all parts of the province, in order to have the operation which they have heard from others gives instant relief. One glance at the drawn face of the child is usually sufficient, and the X-ray is hardly required to diagnose the presence of the calculus. It is our great joy that we have been able to relieve several hundreds of these little sufferers.

The war in China has brought about a great increase in surgical work and in Yunnan we dealt with many air-raid victims. The overcrowding in the city, caused by the arrival of thousands of refugees from the war-stricken areas, resulted in many epidemics occurring. Typhoid, scarlet fever, measles, cerebro-spinal meningitis, a very toxic dysentery—were among the chief of these. The hospital proved to be a haven of refuge for many travel-stained, weary families, who had contracted disease *en route*.

In the case of young children, acute pneumonia often supervened, and we kept the local tinsmith busy making extra bronchitis kettles. On one occasion, the two little children of a scientist arrived gravely ill, and only expert nursing brought them through. Some months later, on the evening of the first air raid, the distracted father brought them back with their mother. He had not been with them at the time of the raid, but the grandmother had been killed, his wife had shrapnel in both lungs, and both babies had bomb splinters in their little feet. They happened to occupy the same small ward as before, and all three recovered, to the joy of the parents, who bless the hospital.

No view of the work of medical missions would be complete which omitted reference to maternity and child welfare work. One has to live in an isolated province like Yunnan to know how grievous are the sufferings which motherhood sometimes entails where there exists no agency for proper treatment.

Since our own hospital was opened, it is true to say that hundreds of lives have been saved, both of mothers and infants, through skilled treatment, and the same would be true of every mission hospital.

Since the first baby clinic (held in the doctor's drawing-room) was begun ten years ago, and expectant mothers were cajoled into reporting regularly during the period of confinement, gradually there has been built up a splendid maternity service, and confinements in the hospital exceed one thousand per annum. The majority attend the ante-natal clinics regularly, as in England, and the baby clinic is too

large to get into the drawing-room.

The effect of the work of mission hospitals is cumulative. For one patient there are perhaps six visitors who come and see, not only the benefit done to the patient, but the peace and order and the spirit of love which permeates the wards.

It is significant that in China the National Medical Association has its roots in the Christian tradition, because it has grown out of an earlier Association, begun by missionary doctors.

In my experience, all classes of the community have, at some time or another, come within the orbit of medical mission work, and, as a result, a great deal of ignorance as to the real motives of Christian missions has been dispelled. It is a striking fact that, in China, where, during times of nationalist feeling, missionary work generally may have been hampered by restrictions, at no time has the work of medical missions been seriously interfered with.

The present Director of Public Health in China was at one time closely identified with a large mission hospital medical school, and the war has made the relations between Government and hospitals even more cordial. Mission hospitals have also laid the foundation of the present magnificent National Association of Nurses. It is possible that this has been their greatest single contribution to China. The ideals which inspired Florence Nightingale are familiar to every one of the many thousands of registered nurses in China, and the ultimate effect upon the splendid womanhood of that great land must be far reaching in its dissemination of Christian teaching.

It will be seen that what I have ventured to call the indirect contribution of the medical mission to world evangelism seems to involve a great part of the day's work of a mission hospital. The direct evangelistic work begins with the staff. At least in Yunnan the junior nursing staff almost all come from non-Christian homes, for until very recently there was no Christian middle school in the provincial capital.

The fundamental aim of the medical missionary must always be that of building up a staff of whom every member is a devoted servant of Jesus Christ. Without this staff, whatever the standard of professional work may be, the medical mission has in it the seeds of failure. With it, the professional standard will be high also, for the service of God demands the very best of which we are capable. However great the zeal of the foreign doctor or nurse, these will in time return home, but the local staff remains. Their influence can be richly blessed because of their ability to sense the needs of patients infinitely better than a foreigner can ever hope to do.

At our Yunnan hospital, by 1939, out of a total staff of 103, all except three were Chinese nationals. The direct work of evangelism among the patients is naturally limited to sowing the

seed, but there are some striking instances of conversion in the wards. Two years ago, a man, aged forty-five, was very ill. His business partner was a keen Christian, but he himself was set against Christianity.

It was only when he began to get worse that his people allowed his partner to call me in. The man had typhoid, and actually was found to have a co-incident amoebic dysentery infection, a very serious combination, but there was opposition at home to his coming into hospital. Eventually, he was literally abducted by his friend, and, after weeks of careful nursing, pulled through. During his convalescence he announced one day that he had become a Christian. He told me that for two nights in succession Jesus had appeared to him in a dream and that he wished to be baptized as soon as he was well enough.

On the other hand, some time may elapse before human pride capitulates, as in the case of one fine flying officer. This man had a fracture which kept him in hospital for weeks. It was finally a great disappointment which led to his giving himself to Christ, and, until he was killed a year later, he witnessed boldly to his faith.

Finally, a medical mission can be one of the most fruitful agencies in promoting Christian unity. Sooner or later, the majority of his fellow missionaries or their families come for advice to the medical missionary. He is in a key position, and is always having opportunities to bring about closer fellowship between members of the sundered missionary body. It is a process of divine alchemy, because he himself gains in understanding and wisdom, and is more and more fitted to enter into the problems of his fellows and respect their special viewpoint in the Faith. I remember with humility an occasion when I was helped to drop professional pride, and some years after I found that I had gained a friendship of one whose viewpoint I had discounted. So it is that our Lord's prayer in the seventeenth chapter of St. John's Gospel, that His followers should be *friends*, is being answered.

The times in which we live make it imperative that Christians should offer a solid front to the forces of evil. Every medical mission is a citadel of witness and we at home should see to it that every one of them is maintained. Their message to you is: "Brethren, pray for us."

"THINKING BLACK"

It has been said that the African is increasingly difficult to reach with the Gospel. The present war will not help matters. Western influences unsettle the African: he is apt to become unsatisfied and ambitious to be like the white man in material comforts.

Fear and uncertainty control the African's outlook, yet his first reaction to the Gospel is often antagonistic, for it upsets tribal customs, it exalts the individual at the expense of the group, and it is mediated through the white man. These three difficuties may be overcome by weaving the Gospel into the Native background, by relating the individual's faith to the communal task, and by indigenous evangelism and leadership.

Evangelism in Air Raid Shelters

By "Beginner"

DUSK has fallen. The high-spirited whine of a flight of Spitfires circling the city has been music to us all during the previous hour; but now all is quiet, the round of black-out is complete, and we wait, most of us anxiously, to see whether our 7.30 visitor will be punctual to-day. He is not! It is 7.45 before the siren wails, and I prepare for my evening round of the shelters.

The first raider has chugged past, and the firing has ceased for the moment, so I open the front door, slip out into the darkness (the moon will not rise for several hours yet), and make my way towards the church, round which are clustered a number of public shelters, where I am always welcome. Four minutes later, I pull up the door-flap of the nearest, crouch down and squeeze through into an atmosphere of cheery warmth.

"Hullo, everyone! How are you all this evening? Cheery as ever? Sorry I missed coming last night, but I popped down to Wales to see my wife. Hope I'm forgiven. Yes, she was fine, thanks. Well, what shall we sing to-night? 'O God, our help,' did you say? Splendid! Brenda always seems to have a good suggestion ready. Lets all sing it together."

Everyone joins in, and the singing goes well. Afterwards I offer a short prayer for practical needs, for some aspect of the war, and for a realization of our personal need of Christ. Then comes the Lord's Prayer, followed by "Lighten our darkness," and the Grace. In the hush that follows I always give them a "best thought," which consists usually of a saying of Christ's. Then come the "Good-nights"—especially to the children—bless them! (Some are lying full length under the seats on which their parents are sitting.)—And so to the next shelter.

In this way I am able to visit between eight and fourteen shelters in an evening, some holding fifty, and others a dozen. The prayers will automatically be shorter if the barrage is heavy because of the difficulty in concentration. I never move from one shelter to another until the firing has quietened down a little, and if a bomb has dropped in the vicinity, we close down prayers for the evening, and I go in search of any possible casualties.

A month ago we started to get H.E. bombs in the parish, and, with the first death, people began to go to the shelters as early as possible, taking with them everything which could make a long night more comfortable. Our Day School shelters had just been thrown open for them because there was insufficient room elsewhere, and we thought this an excellent congregation of the very people we wanted to reach most. The congregation soon spread to the other shelters, outside the schools, for, as soon as bombs fell in different parts of the parish, we naturally put our heads into the

shelters in that vicinity to say a friendly word, and offer a prayer of thanksgiving for the safety of those present. In this way we soon found ourselves with a natural entry into as many shelters as we wished.

My first thought was that we could probably have a twenty minutes' sing-song and nightly evangelistic address, but I soon discovered that neither the people nor myself were in the mood to stay at it as long as that. A gun would go off, a baby would start to cry, a warden would come in, the siren would shriek "All Clear," or almost any combination of these, and a host of other things, would break in upon us. No, it had to be short and snappy.

There are always exceptions, of course, and I have sometimes sat among the children, and taught them a chorus or two, spending as much as fifteen minutes in one place, and have sometimes been sufficiently undignified to conduct the whole of Prayers with one of those tiny tots on my knee! That being so, my evangelistic address has consisted of the nightly repetition of a "best thought" from God's Word, with a silent prayer that each night it may go right home and do an eternal work in someone's heart.

The response in terms of friendliness has been amazing, but in terms of definite professions of conversion nil! Not that this surprises me, far less dismays me. I merely note it as a fact. I have had many opportunities of personal words with men standing around the shelters and in the doorways—men normally right outside my beat—and have often felt warmth and desire on their part, as with the people inside the shelters. That is all so far, but that is a very real start, and we can confidently look for results in the future.

Once I missed two nights running, and I got a worried message from the Warden asking where I had been. The people, she said, were asking for me, and had missed the evening visits. Someone suggested to me that probably the people looked upon a visit from the clergy as a sort of insurance for the night! Well, even if their acceptance of me is only, at the moment, on such a low level, as a kind of magic, it does at least give the opportunity of lifting their thoughts to something higher. At least their attention has been gained, and it is up to one to make something out of it.

On another occasion, I was indisposed and had to miss four nights running. A special envoy arrived from one of the school shelters asking whether I was ill. It presented me with a tin containing a collection of nine shillings and eightpence (all in coppers with the exception of one sixpence), which they wanted me to spend on taking my wife out to tea next time I went to Wales to see her!

The parish here, of 12,000 people, is quite typical of this part of the world. During the last two months we have had ten houses demolished, between fifty and a

hundred badly knocked about and rendered largely uninhabitable, a very large quantity of glass broken, and five people killed.* Probably more costly still to the community has been the loss of sleep and subsequent nerviness prevalent everywhere. Many people have left for the "green pastures and still waters," but most are with us still. Between three and four thousand are crowded night by night into the public shelters which line our streets. Some of them start camping by 6.30 p.m., while others enter only if and when the siren goes. We have, in all, about seventy shelters, capable of holding fifty persons each. Many of these are divided into three compartments, so that, from the point of view of visitation, they come nearer the two thousand mark. Up to date the most I have managed to visit has been fifteen in one night, comprising nearly four hundred people (some of the shelters were only half full that night as no siren had sounded).

I am only in the very early stages of thinking through what ought to be done about this enormous opportunity. One thing seems palpably clear at once, and that is that I cannot, and ought not to, tackle it alone. Unfortunately, this particular type of ministry is outside the sphere of most laymen: they probably would not be acceptable to the people. I believe, however, that any ordained minister of any recognized Christian Church would be acceptable. I am already in touch with most of the Free Church ministers in this parish, and, by the time this article is in print, will have laid the whole subject before them.

Of course, to be out every night for an hour or two under raid conditions is a stiff programme with the winter black-outs upon us. If, however, this represents the supreme evangelistic opportunity of the moment in this type of neighbourhood, then we ought to have enough imagination and consecration (like our splendid Air Raid Wardens) to alter our daily routine sufficiently to get extra sleep to tackle it. Perhaps we can get some sleep at some other time, and thus be fresh when the evening comes on to launch out into the deep, and to cast the net where God has so miraculously brought together a great multitude of fish.

I should be very grateful to receive suggestions from the many other clergy who must be experimenting along this line. I feel profoundly ignorant about the whole thing. Incidentally, just as I finished this short article, I met the curate of a neighbouring parish who informed me that he was out each night till nearly twelve, visiting all the shelters in his parish, and was killing himself at it!

* This was written in October.

"Get on fire, and people will come to see you burn."—*D. L. Moody.*

"Time wasted is existence. Time used is life."—*Young, Religious Digest.*

It has been thoughtlessly said that it does not matter what a man believes, if he is only sincere. But the sincerity of a wrong belief is its danger.

Third Degree Methods in Korea

By K. M.

THE news from Korea, which was so cheering for many years, is not so now. It is true that the growth of the Church is continuing : self-support and self-propagation are perhaps as well marked as ever. But the Church that had earned the name " apostolic," has lost its right to it by its failure in the face of persecution. The Church has officially given in, against its conscience, and under severe pressure, to participation in State Shinto ceremonies at the shrines.

The Government has declared that these shrines are patriotic and not religious, and that it is the duty of every Japanese subject to bow before them. In spite of this declaration, however, the fact is that the shrines are dedicated to the Sun-goddess, who is designated as the divine ancestress of the Imperial line. The bow before the shrine is said to be one, not of worship, but of respect. But, since it is respect for a supposed supernatural being—a goddess—the bow surely signifies the recognition of her existence, at least, and, therefore, violates the first Commandment.

Ceremonies on special days include sacrificial offerings of food and drink, and the reading of prayers. Some pastors have been required to participate in the sacrificial ceremony to the extent of placing sacred fir twigs upon the altars. That the shrines are unmistakably religious is well attested by the thousand of women—wives and mothers of soldiers—who go continually before them, weeping and praying for the safety of the men at the front.

So it is a great tragedy that the vast majority of the Church leaders have yielded in this matter. It was brought about by an uncanny understanding of Korean psychology on the part of the authorities and by the application of the law of diminishing returns. The pressure was low at first, involving the schools only. Officials assured missionaries that the Church would not be affected. But that was changed after the start of the " China Incident."

The next step was in the form of explanations, conferences with Church leaders, round-table discussions. Japanese pastors were brought over to explain to their brethren the " true " meaning of the shrines. When the Church did not respond to these measures, more vigorous ones were applied.

Pastors, elders and other leaders were put in gaol, where they could think more soberly. Usually, they were kept for only a few days. If they had come to no " conclusion " they were released, only to be arrested again almost immediately. They were required to sit on their

heels in silence for hours. This is nearly as hard for a Korean as it would be for a westerner. The accumulating agony soon broke the morale of many, especially since they were told that all others had given in and they were alone. Any who had licences of any kind were threatened with withdrawal. The more obstinate cases were dealt with by third degree methods of various kinds.

After the general breakdown had been brought about, individual presbyteries were brow-beaten into passing actions approving shrine attendance. Finally, the General Assembly was forced to go on record. All commissioners who would not promise, ahead of time, to vote for the measure, were eliminated. Missionary delegates were called to the police station and warned to keep quiet.

The Assembly session was guarded on the outside by a cordon of police, and, on the inside, by at least a hundred plain-clothes men, scattered through the house and standing around the walls. The chief and his staff, in full regalia, were seated prominently on the platform. The motion, the seconding, and the speeches were made as previously instructed. The moderator was not permitted to call for the negative votes. The protests by most of the missionary members were promptly quashed, one missionary being dragged from the floor. A written protest was not allowed to be received.

Now, presbytery meetings, Bible conferences, and other meetings, are required to begin and close with a visit to the shrines. "Patriotic Societies" have been organized in all the Churches, and, in many places, are required to visit the shrines on the first and fifteenth of each month. Many pastors and leaders were sent recently, at Church expense, to visit and bow before the famous shrines of Japan proper. Little shrines, or "spirit shelves," have been placed in a few churches, but, so far, not many. These have been sent to the private homes of the people in many districts, including pastors and elders. The school-children are instructed to pray to them every morning.

Nearly all the Presbyterian mission-schools, including the large number of short-term Bible Institutes, Higher Bible Institutes, and the Theological Seminary, have been closed. Missionaries have resigned ecclesiastical relationships in many cases, and have been ordered to be relieved of their work in others. Often, they are prevented from teaching in Bible Conferences in country Churches. Bible-teaching in their own homes has even been stopped.

The Church leaders, having given in, are trying to continue in a few of the schools. They have organized a new theological seminary, with the leading Modernist as president. Only those who promised not only to bow at the shrines, but to sacrifice to their ancestors, were admitted to the seminary.

In spite, however, of the yielding of the Church officially, Korea has

its "seven thousand"—many times over— who have not bowed the knee to Baal. Many pastors have spent weeks, and months, in prison, and have had to give up their Churches and find some other means of livelihood. Many other leaders have been imprisoned, and some are still there. Severe beatings, day after day, and other forms of torture, have failed to break them. Often the police themselves are the ones to give up.

Then there is a great mass of ordinary believers, the women, and many in the country Churches where there are no shrines, who have managed to escape in one way or another. There are groups in some places who are refusing to attend Church services led by pastors who have gone out to the shrines. Martyr blood has not all disappeared.

The reactions of the yielding leaders are varied. Many admit that the whole thing is wrong, but they are too weak to hold out. One was standing up for his convictions well in prison, but when they brought people in his congregation to plead with him, and members of his family in tears, he gave in. Some of his children had died while he was in prison.

Most of the pastors take the dangerous view-point that yielding is the lesser of two evils. They feel that if they did not give in, the Church could not be cared for and would go to pieces. "Half a loaf is better than no bread" they think. But they fail to realize the meaning of our Lord's teaching about the salt that has lost its savour, the disciple who fails to take up his cross, and the man, or Church, that would save his life.

Some excuse themselves with the fact that the missions did not immediately send home certain missionaries who approved the continuation of the schools on the shrine-going basis ; that the missionaries did not discipline the members of the Churches in their care who went to the shrines ; and that they have not continuously preached publicly and plainly against the shrines. As a matter of fact, the missionaries have spoken very plainly, and everyone has known where they stand. It is true that they are not subject to the suffering of the Koreans, but they have sustained much loss nevertheless.

Some fall back on the out-worn misinterpretation of "not under law but under grace." But, in an increasing degree, their consciences are being hardened. Like the fox with his tail cut off, they are intolerant of all who are not as they are. In some cases they have "purged" their presbyteries and Churches of any unyielding elements, and are working with the police to destroy all opposition.

In comparison with the terrible happenings in Europe, this may seem little more than a gentle breeze in the proverbial teapot. However, we may thank God that, in these latter days, there are still many who are willing to "follow in His train," and there are some who even welcome crucifixion for His sake.

A plea for teaching Africans to "Go to It!"

Back to the Land—in Uganda

By L. C. Lea Wilson

IN Uganda those of us who have daily contact with the Africans, on the plantations and in other forms of work, are able to get an insight into their lives denied to others who travel through the country on tours of inspection.

There are, roughly, four divisions among the people. Firstly, there are those who are still quite honestly pagan, worshipping the spirits and using witch doctors. All is done in a spirit of fear ; love is unknown. Pagans, and even the more ignorant Christians, will pay quite large sums for a so-called cure. I have known instances of five to ten shillings being paid, when for one penny at the Mission Hospital a real cure would have been effected.

These old ideas die very hard. I have a man working for me now who absolutely refused to have medical attention for a huge abscess in his leg. A white goat was stolen in his case (afterwards this had to be paid for—price twenty shillings) taken to the witch-doctor, and duly killed, with the usual ceremonies, in order that a cure might be effected. After several months of intense agony, the leg began to heal, and to-day the man is quite sound. All they did was to wipe away the matter, and I suppose it healed naturally. The witch-doctor, of course, quotes a wonderful cure. The man must have been suffering intense agony until the abscess burst. When I heard of his condition I tried to help him, but he had such faith in his own methods that he would not listen. This man was rather an exception, as, in most cases, pagans and all others come to us in large numbers, especially when they have secretly tried the witch-doctor and have been disappointed!

Secondly, there are a very large number of men and women whom I should call nominal Christians. They have entered upon the Christian faith, either through infant baptism, or later, when able to read and write, by adult baptism. They attend church a few times a year, but their personal lives show that there has been very little change of heart.

Thirdly, there are a large number who continue their worship fairly regularly and give some support to their Church. They would be very much upset if their churches were to be closed, but their daily lives show a low spiritual level, and hypocrisy abounds. This is not said in any unkind spirit of criticism, but to indicate the need for more evangelists to preach a full surrender, and so raise the spiritual lives of the people.

Who is to blame for all this ? I take first place in saying that I have miserably failed to do my bit in showing the right kind of fellowship and brotherhood, that the African may see the Spirit of Christ in me and realize his need. Spiritual pride had got in to such an extent

that I considered I was doing wonders by running plantations on Christian lines! The need to-day is for men and women, absolutely filled with the Spirit of God, and with a burning desire to see others brought to a real change of heart. The educational side gives a fine chance for this work, but alas, some think, when they take up educational work, that the spiritual side comes second. They do not see the importance of getting to know the language and the African mind. My own view is that people who have not really had a missionary call to this work should stay at home, as their spiritual lives are not likely to develop abroad; rather the reverse, as the Enemy is very strong.

This may all sound rather gloomy, but "there is a silver lining to every cloud," and I come to the fourth class of people. These consist of small bands, all over the country, who are meeting in true fellowship. Their lives show that there has been a complete change of heart, and they are eager that their relations should share in their new found joy.

Numbers are small, but the quality is good. When it became my privilege to join in one of these bands on our plantation, I felt that I had never before realized what real fellowship with the African meant. A certain amount of persecution is going on—not by the pagans, but by the nominal Christians. This may be taken as a healthy sign that the latter are getting worried about themselves.

It seems to me that the Holy Spirit is moving in Uganda as never before and we must all examine ourselves to see where we stand.

Many instances of a change having taken place could be given. I have had stolen tools returned to my store: my wife has had things returned that had been taken from our house. A lady told me that her sugar-pot lasted much longer now that her "boy" had started living the new life. (Sugar is a great temptation to most Africans.)

I have found that in nearly every case when we have put one of these really converted men into a position of trust, it has no longer been abused. For years we have worked with the nominal type of Christian, and have been let down time after time. I do not blame the men so much as myself, for not showing them something better. The "croakers" are at work, saying that this is a new kind of religion and they do not want it, or that it is only a flash in the pan, and will not last. It has been going on in some places for years now and the majority are living up to a very high standard. In such movements some will always "go back," but the question should be asked, had they really given up everything?

Turning to the agricultural side of things, we have in Uganda a wonderful soil and growth for various tropical products, such as cotton, coffee, tea, rubber, sugar,

tobacco, ground-nuts, etc. The people are good cultivators by hand, as far as their own needs for food are concerned, but must be taught how to control larger areas for production of saleable crops. The danger is that the majority now insist on a type of education which only tends to draw them away from their lands, and, unfortunately, already it is considered not "the thing" to take up agriculture.

It is really very much the same as in England, i.e., a very few ever want to go on the land, and yet if everyone gives up land work, how can the nations exist?

What, therefore, is the solution? How can "the land" be made more popular? One way would be to adapt the "Fairbridge" system to Uganda. The idea is to take the boys while quite young, on to farm-schools, so that they grow up actually working on the farm, at the same time being given an education that meets all their needs. These schools, which take boys and girls, are most highly spoken of, both in Canada and Australia. The children grow up with farming as the main end in view, and so have little or no urge for town life and work. The schools are not expensive to run, as much of the food can be produced on the farm. As things are at present, all boarding-schools have to purchase most of their food, as the syllabus leaves no time for real farm work. It is only possible to have small demonstration plots, which are seldom much good, as there is no one to look after them during holidays.

At present, agriculture is just a "subject," and until farm life can be introduced, it will be difficult to give a really agricultural bias to any school. It would be a case of money well spent to start up a school on the lines of "Fairbridge." Quite young boys would be admitted, who, growing up in such a school, would have a real liking for the country and farm work, and would have no desire to take up a town life. It would not take long to prove the success of this, after which other schools could be started for the different tribes of the country. This would be necessary as the various tribes cultivate different foods.

To judge by what has been done by the Fairbridge schools I have no doubt that we should see real farmers going back to their own lands in large numbers.

TRIBUTE TO A QUEEN

London Bridge is falling down
My fair Lady!

. . .

Be it said to your renown
That you wore your gayest gown,
Your bravest smile, and stayed in town
When London Bridge was falling down,
My fair Lady!

(Mary A. Winter, Chicago.)
(From *The Times*.)

A World at War

A WRITER in a contemporary has been discussing the future of Anglo-American relations. He draws attention to a new movement which is charged with immense possibilities : it is nothing less than the ultimate union between the British Commonwealth of Nations and the United States.

ALTHOUGH American statesmen and politicians are reluctant, for the time being, to express their views upon such a union, it is sure of widespread publicity because Miss Dorothy Thompson (Mrs. Sinclair Lewis) has declared herself in favour of it. Miss Thompson's syndicated articles are read by many millions in America, while listeners in our own country are becoming familiar with her views through her occasional broadcasts. It is Miss Thompson's conviction that a union between the British Commonwealth of Nations and the United States of America would do more to destroy Hitler and Mussolini than a formal declaration of war by Washington. Should the two great Democracies of the English-Speaking World unite as one people—with one language, one Bible, and one common ideal for mankind—a new star of hope would dawn for humanity. Like the original union of the thirteen States, the people would become " one and indivisible—now and for ever."

TAKING a rapid view of the last fifty years, the Church can find cause for thankfulness that her " unhappy divisions " have undergone a notable process of healing. There is no longer such a pronounced antagonism between the Church of England and the Free Churches. The Lambeth Conference of 1920 did much to clear the air, and to demonstrate that the non-Episcopal Churches possess a valid ministry of the Word and Sacraments. More recently, also, the Methodist Churches have been welded together in a vital spiritual and organic union ; while north of the Tweed, the United Free Church of Scotland and the Church of Scotland have also become one.

WE may well wonder why an honourable unity between the Church of England and the Free Churches should be so long delayed. Many conferences have been held at Lambeth, and a large measure of agreement has been reached; and yet, for some reason which is not too clear, there is a reluctance to encourage the interchange of pulpits, and, what is far more important, a united act of remembrance and worship at the Table of the Lord.

One explanation may be that neither section is yet sufficiently in earnest. Father E. K. Talbot, until recently Superior of the Community of the Resurrection at Mirfield, said once to the present writer that " we parted in passion, and we must come together in

passion." That, in all likelihood, is the clue to the mystery. When we are sufficiently shamed and humbled by a division which is not according to the mind of our Lord, we shall seek His grace and guidance, and be willing to step out in faith, even though at the moment we may not be sure of our ultimate destination. If the challenge of the present awful cataclysm does not bring about the unity of the Churches, it is hard to think of any thing that ever will.

When we speak of spiritual unity between all the Churches of our land, we do not mean any kind of uniformity, and much less a mechanical unity. We do not mean even ecclesiastical fusion or federation. We mean, rather, the full and frank acceptance of the truth that we are all one in Christ Jesus, and that those who are prepared to accept the Bible as the final court of appeal in matters of faith and practice should be willing to express such fellowship.

WHAT, then, hinders the union of the Churches? Doubtless, on the part of Anglo-Catholics, it is a particular interpretation of Episcopacy, which they regard as the *esse* of the Church. With such a conception of Episcopacy, it must follow that in order to preserve the historical continuity of the Anglo branch of the Holy Catholic Church all ministers of the Word and Sacrament should be episcopally ordained. That is a demand which ministers of the Free Churches could not accept without denying the validity and reality of their ministry within the Free Churches. Probably most Anglicans would urge that Episcopacy, if not of the *esse* of the Church, is at least the *bene esse*, and at all costs should be preserved. With certain reserves, many Free Churchmen would agree with this point of view. The Methodists have their Chairmen of districts, the Baptists and the Congregationalists have their Area Superintendents. In all these cases, the men appointed are fulfilling the function of the New Testament *episcopos* or *overseer*. Assuming that Episcopacy could be interpreted in this larger way, it should not represent an insuperable barrier to the ultimate reunion of those who already are one in Christ Jesus.

IS it too much to suggest that such a holy unity is possible among those who acknowledge diversities of operations and the same Spirit? Is it too much to ask that, in an hour when we are fighting for our lives and liberties, we should come together at the Table of the Lord, and acknowledge afresh that the sacrifice of the Cross is the very heart of the Christian religion? Is it beyond the faith and courage of God's people to come together in a union "one and indivisible—now and for ever"—for the sake of the unevangelized millions for whom Christ died?

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The well-known Religious Editor of the "News Chronicle" discusses the post-war situation.

Where is the Churches' Peace Plan?

By Hugh Redwood

WHEN will the war end? He would be bold indeed who would venture to make a prediction just now. But with every tick of the clock its ending draws nearer, and with every tick of the clock the risk increases that its ending will come before the Churches are ready.

Now this is not the time to be sensational. We have crossed the threshold of a year which gives every promise of being the most eventful in human history, and we need prayer much more than polemics. But we cannot afford to blink the facts, and perhaps we shall pray more effectively if we look one particular fact in the face. This fact is the urgent need of a Christian Peace Plan.

The time has come for the Churches of Britain to state their peace aims. Their leaders should be called into conference to draw up a statement of Christian policy. They must come into the open. A good many queer things have been done of late years in the name of religious "statesmanship," most of them have been done in a corner. But now it is not a matter of finding a formula: it is a question of publicly laying down basic principles, principles, moreover, upon which all Christians should be able to unite, since they would be the principles of Christ their Master. If the churches are unwilling to confer or unable to agree they will stand condemned, in the eyes of the masses, as undeserving of further notice. And they will merit the condemnation.

Britain is facing many dangers, and it may be that the greatest of them underlies the markedly lessened emphasis placed by her leaders on the spiritual side of her warfare. For long we were told, from both sides of Downing Street as well as from the pulpit, that this was a war against evil forces and, as such, must ultimately be won in the spiritual field. That kind of talk has been soft-pedalled in proportion as we have become conscious of growing military strength. We have not heard much about spiritual victories from our politicians and publicists since the R.A.F. proved its mettle, though we have had people like Mr. H. G. Wells sneering at Lord Gort as a "praying general" and others of much the same mentality flinging their gibes at Lord Halifax. More and more the note of boasting has made itself heard in the utterances of British spokesmen, and ever greater has become the importance which they attach to our so-called "war effort."

Claiming to speak for British youth, Mr. Randolph Churchill told the Commons, in his maiden speech, that the one and only hope for this land lay in the strength of

The German invasion of Denmark

MISSION SCHOOLCHILDREN

with all the upheaval that followed inevitably in its train, has

caused the loss of £3,000 annually

hitherto subscribed by the Danes towards the work of Moravian Missionaries—not a few of whom are of Danish nationality.

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∴ This is a British Society directed by a British Board.

her own right arm, a sentiment cheered from all parts of the House, but one which, of course, is a flat contradiction of the faith which Christians profess to accept. God is being left out of it again ; God whose word to Gideon was : " The people who are with thee are too many for Me, to give the Midianites into their hands, lest Israel vaunt themselves against Me, saying, mine own hand hath saved me." And by the same token, the British Government shows itself more and more reluctant to declare, in terms, what its war aims are. One fancies that young Mr. Churchill's rather cavalier dismissal of this matter was not unconnected with that " paternal propinquity " to which he alluded.

All these things are so many reasons why the Churches, best qualified, it might be imagined, to interpret the signs of peril, should take speedy corrective action. Mere criticism is insufficient. If this is a spiritual conflict, the peace aims of the Churches are even more important than the war aims of the Government. It is not for our spiritual leaders to wait on events : their duty is to give a lead, to do what they can to direct their course. And let them, if they are timid, at least be sure of this : a country that will not listen to them now will assuredly not listen to them after the war is over.

That brings me back to my opening question. When is it going to be over ? And how is it going to end ?

Statesmen are talking at present as if we should still be fighting four years hence. It may be they are right, but statesmen do not notoriously shine as prophets, and there are other words to be considered. For instance, when Jesus Christ speaks of a state of affliction so terrible and unparalleled as to threaten mankind with extinction, and then tells us that God has shortened the days of that affliction beforehand (Mark 13 : 19-20), I think the Churches at least should give Him a hearing. It is easy enough to say the prediction related to things which happened within forty years of His death, but the facts do not happen to fit the statement. There was no world-wide affliction at the time of the Jewish War. " The abomination of desolation . . . standing where it ought not " (Mark 13 : 14), may be a reference to the altar of Zeus which Antiochus Epiphanes erected within the Temple at Jerusalem, but it may just as well relate to the bomb with which Hitler wrecked the high altar of St. Paul's Cathedral. And some of us think it quite likely that God *will* cut short the present affliction.

Jesus spoke in a way which suggested that " after that tribulation" He would return. " Ye know not," He said, " when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore . . .

A Bright Suggestion for the Long Dark Winter EVENINGS

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lest, coming suddenly, he find you sleeping."

Does that mean anything to the Churches to-day, or are they now too modern to heed it? Unless they are prepared to dismiss it as having no present-day application, it seems to me a pretty sound argument against an opportunist policy.

Theoretically, it is possible for the war to end in one of five ways: (*a*) in a victory won, in the main, by the strength of Britain's "own right arm"; (*b*) in a victory for Nazism; (*c*) in a compromise due to the exhaustion of both parties; (*d*) in the collapse of both parties and the triumphant intervention of Russian Communism; (*e*) in some manifest intervention of God. Of these five ways one, I believe, is absolutely ruled out. Nazism is so patently evil that I do not believe it can win. That leaves four alternatives, of which the worst is unquestionably (*c*). I am not afraid to confess that I watch and pray for the last of them.

But it is for the Churches to face up to all the issues, to weigh up all the possibilities, and then to seek the leading of God in making some positive move. It might be unfortunate for them, it is true, if they shaped their course on unrealised expectations, but there is a far worse possibility. It is that the Master of the House should return suddenly and find that nothing was ready for His coming; that the servants to whom He had given authority had decided not to exert it.

WHERE IS THE CHURCHES' PEACE PLAN?

It is not yet too late, but it soon may be, for the Churches to frame a Christian Peace Plan which would give this country real inspiration and make it worthy to be God's victorious instrument. Let them consider some of the matters with which they must faithfully deal.

They must get together and adopt a common plan of campaign. They must put aside sectarian jealousies, and the Church that would be the chiefest among them must be prepared to be servant of all.

They must re-learn their Gospel in all its fulness, and, without fear of the implications, instantly take all necessary measures to make it actual to ordinary people. They must relate it to everyday lives and needs, and particularly to the urgent social and economic needs which peace must bring in its train.

They must not be afraid of politics, but they must remember that no man can serve two masters and that their only party leader is Jesus Christ. Two categories of Christians share the blame for most of our major troubles to-day, those who insist that "we must not mix religion and politics," and those whose religion is poisoned by party bitterness. The business of the Churches is not to funk political issues, national or international, but to face them in the spirit of Christ, bearing in mind that most of the things for which Christianity stands are political issues, not excluding freedom of conscience and worship.

They must make a new approach to the problem of religious education, starting from the fact that spiritual (as distinct from "religious") education is virtually non-existent in Britain. They must shun the colossal folly of an educational system which, from their earliest years, crams children with knowledge of things material, but gives them no spiritual perception of what to do with it.

They must revise their missionary methods. They must make evangelism their primary business, but must admit the insistent need for evangelising themselves. The tremendous gospel of re-birth must be taught to the world by men and by Churches who have themselves been born again; and its all-importance must not be obscured or prejudiced by over-insistence on matters (e.g., temperance and Sunday observance) which are of altogether secondary moment. The man re-born learns his standards of life from his Saviour.

This is a programme of reconstruction, which necessarily involves demolition. The question is whether the Churches are ready for either. Have they but the vision to see it, the enemy bombs which shatter their fabrics are also blasting a way for them. But lacking vision, both they and the people may perish.

The writer says that "when night sets in over the West, we may expect dawn in the East."

Advance in Burma

By A. T. Houghton

"The Government . . . let its anxiety be known that the missionary societies should not abate their work during the war, but increase it."

(Canon Roger Lloyd, in *The Spectator*.)

IN the midst of the deadly conflict in Europe, it is good to reflect that it was in a time of world conflict that organizations, such as the Church Missionary Society and the British and Foreign Bible Society came into being, and Burma benefited from that flood-tide of missionary advance during the Napoleonic wars.

Adoniram Judson, stirred by the reading of Claudius Buchanan's sermon preached in Calcutta on "the Star in the East," heard in America the call of God to the heathen world, and braved the seas to look for support in England, only to be captured by a French privateer and placed in a concentration camp in France for a time. Finally, with his brave wife, he set forth again from America, and, after being turned out of India by the East India Company, was cast up on the shores of Burma, and landed at Rangoon in 1813, two years before Waterloo.

He found no more peaceful state of affairs in Burma, but nothing daunted, and in spite of unprecedented hardships, he worked for thirty-seven years in that land, and left behind him the whole Bible in Burmese* and the flourishing American Baptist Mission to carry on the work he had begun.

In the present time of world conflict, the Church in Burma is planning advance. When night sets in over the West, we may expect dawn in the East.

One can understand the attitude of the Government, especially in relation to distant parts of the British Empire, for in turbulent areas it is recognized that Christian missions are the most pacifying influence. There are always disaffected elements who would take advantage of the preoccupation of Government with the war—and Burma is no exception to the rule—but the Christian convert makes the most law-abiding citizen, and the missionary exerts an influence, beyond his immediate environment, towards peace and contentment.

It has been said, in connection with the North-West Frontier of India, that one medical mission was worth a regiment of soldiers towards keeping the peace, and this was the view of the Government in allowing a medical mission to enter the unadministered territory of the Hukawng Valley, in the far north of Burma, in 1930, after the existing slavery had been forbidden.

Fifteen years ago the Bible Churchmen's Missionary Society began work in northern Burma,

* The centenary of the publication of the Judson version of the Bible in Burmese fell in October, 1940.

at Mohnyin, on the railway, 636 miles north of Rangoon. Apart from the American Baptist Mission frontier mission-station at Myitkyina, the terminus of the railway, there was no Mission at work in the far north. Since then the Bible Churchmen's Missionary Society has opened ten stations (occupied by foreign missionaries) in the Katha and Myitkyina Districts, and beyond. The work which began solely among the animistic hill Kachins (Jinghpaws) and kindred tribes, spread to the staunch Buddhist Burmese and Shans of the plains, while Chinese and other non-indigenous settlers have also been reached. Over six hundred adults have been baptized in recent years. "Every Christian a witness," has been the policy, and numbers grow with the individual witness of the indigenous converts themselves.

In 1930, the long-neglected coastal area of Arakan was tackled, and since then four mission stations have been opened in the Akyab and Kyaukpyu Districts. While the first converts have been made among the proud Arakanese Buddhists, and some witness has been going on among the 300,000 Bengali Moslems settled in Arakan, the most promising work is that which is being undertaken in the Arakan Hill Tracts, among three primitive tribes—the Awa Khumis, the Ahraing Khumis and the Mros. As the result of the pioneer labours of some Lushai evangelists, at least one Gospel has been translated into each of these three languages, and the first converts have been baptized, amidst a good deal of persecution.

Recently, quite an important advance has been recorded among the Mro and a neighbouring Chin tribe. The first Mro convert was a young man, named Ambawi, baptized in 1932. After being used to lead three other young men to Christ, he went out as an evangelist himself, largely supported by his own little community, and has been an effective witness. A girl in a neighbouring Chin village, hereditary enemies of the Mro, was the first of her tribe to confess her faith in Christ. In spite of a good deal of persecution, she witnessed so faithfully that recently fifteen of her village were baptized. She is now married to Ambawi; this is a bond in Christ which helps to heal the breach of generations.

For long, the need of the Shans, a part of the great Tai race, has been laid on our hearts, while the scattered communities of this virile people in northern Burma were providing a training ground for missionary effort. The heavy spade work in the Shan States, where they are mostly to be found, has been done by the devoted labours of the missionaries of the American Baptist Mission. Some years ago, however, the policy of retrenchment, that had to be carried out, owing to financial stress, resulted in the decision to give up the work among the Shans, and to confine attention to the more productive tribes along the Chinese border.

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Knowing that the Bible Churchmen's Missionary Society was interested in these people, the American Baptist Mission approached it about undertaking medical evangelistic work in the Shan States. The result is that the Society has become responsible for the greater part of the Shan States, from north to south.

These States form a particular problem, for the Sawbwas (hereditary chiefs) own all the land, and can refuse permission for any outsider to acquire land or buy or rent premises. As they are all strong Buddhists, they are naturally averse to evangelistic effort in their own States, but are only too ready to welcome such effort if combined with medical aid, of which their people stand in great need.

Two years ago, a medical mission was started at Panglong, where, every five days, is held the largest bazaar in the Southern Shan States, exclusive of Kengtung. While an itinerating medical work is carried on, with the aid of the Mission bus, a small hospital has now been built, and, best of all, the first converts from Buddhism, in connection with this new effort, have been baptized.

At another strategic centre farther south, where the three States of Möngnai, Mawkmai and Möngpan converge, is Langkö, where there is a thriving tobacco industry which ensures a growing population. Here, in recent months another mission station has been opened, and two married doctors of the Mission are now at work in the Southern Shan States.

The most productive Shan area is that of the Kengtung State, on the Chinese border, where, apart from a systematic evangelism with short-term Bible Schools, carried on by the missionaries of the American Baptist Mission, a large leper colony has been founded. The bigotry of Burmese Buddhism seems to have less influence so far east, which may partly account for the greater response to the Gospel.

Travelling north from Panglong to Hsipaw, one can drive for a hundred and eighty miles without meeting a single centre of the Gospel, and Hsipaw itself has not been a mission station for many years, though there is a small Baptist Christian community that confines itself to pastoral work. Fifty miles farther north is the important area of the lead and silver mines at Namti, with 50,000 people within a radius of ten miles, and no missionary work among them until this year.

Namti itself is actually in the Tawnpeng State, which has the distinction of being ruled by a Palaung Sawbwa. The Palaungs are a fascinating hill-tribe, to the number of 180,000. They have imbibed Buddhism, and are to be found in Tawnpeng and the adjoining State of Mongmit, while a sprinkling of villages extend right down south as far as Kalaw in the Southern Shan States.

Mrs. Leslie Milne, a traveller, long ago reduced the language to writing, and even made a tentative

translation of St. Mark's Gospel. The manuscript has remained in the archives of the Bible Society in Rangoon until the beginning of 1940 when a married missionary couple settled at Namti, after some months of study of the language at Maymyo. Our desire is that it may not be long before the Palaungs, throughout their northern fastnesses in the mountains, may have the opportunity of hearing the Gospel in their own tongue.

In the far north, there are still 100,000 Nagas in forbidden territory between the Hukawng Valley and the Assam border. For years contact has been maintained with individual Nagas who have visited the medical centre at Maingkwan, and one Naga convert, trained in the mission Bible School at Mohnyin, has gone back to live among his own people. A year ago, a further move was made by the opening of a mission station at Dalu, four days' journey west of Maingkwan, on the very edge of Naga territory, where closer contact can be maintained with Nagas, and the local dialect is being reduced to writing.

Meanwhile, the main Buddhist problem in the dry zone, north and south of Mandalay, remains the "hardest nut to crack."

It is in this area that the main part of the unfinished task of evangelization in Burma remains to be done. A new diocese, co-operating with the work of the American Baptist Mission and the Methodist Mission in that area, may well be the organization to complete the task, and might be used to stir up the Church which has borne the burden and heat of the day in the heart of Buddhism. For this very purpose a scheme is now on foot for the division of the Diocese of Rangoon into two, giving to the northern diocese the whole of the political area of Upper Burma.

Organization by itself is of no value, but, combined with workers on fire for God, it may be used to bring the light of the Gospel to every part of Upper Burma.

The magnitude of the task in one direction can be gauged by the fact that out of 136 indigenous languages in Burma, the Bible, or portions of Holy Scripture, have so far only been translated into twenty-two of these languages. The Bible Society is only too ready to co-operate in the publication of Scriptures in new dialects, and one of the apparent needs of Burma to-day is a man with the linguistic ability of George Borrow and an unwearying zeal for the winning of souls.

ATHEISM MARCHES TO THE NEAR EAST

Jaroslavski always talks bombastically, and his latest speech is characteristic: "Whether France and England successfully resist, whether Germany and Italy are victorious—there will be nothing to hinder the spread of the influence of Moscow. Eastern and Middle Europe are already in our hands. We will now concentrate on the Near East, which will enable us further to govern the world. Atheism marches on in full force. Churches, synagogues, and convents will soon be things of the past."

If the questions in this article were put to a Home congregation, what would happen?

Through Peruvian Indian Eyes

"HOW would indigenous principles work among primitive peoples, lacking education, culture, and the bare essentials of leadership? Would they know how to conduct worship? Would there be any order or decency or helpfulness in their coming together, or would such gatherings be in any way removed from their ordinary gathering together for chatter and gossip and aimless talk?"

Here is a glimpse of a gathering of Indians in the far recesses of the Peruvian Andes, a group that grew from a seed planted by the missionary and watered by the simple testimony and witness of the Indians themselves, as one after another came under the power of the Gospel.

The writer tells how, with no previous notice of their coming, he and the missionary in question rode out one Sunday morning over the high pampa to the distant hills, where little scattered groups of these Indians had their homes. He describes:

A long grassy slope, climbing up into the low hills, and a cluster of tidy, white-washed huts nestling in a corner. Out in the open stands a well-built school-house, also white-washed, and around the door, and here and there, are groups of gaily-dressed Indians.

The women have brand-new hats, bright with silver trimmings, and their Sunday skirts stand out stiff and new in all their glory of cerise, or green, or blue.

Sitting among them one looks out over an immense sun-lit plain, ringed in the far distance with blue mountains and flecked with cloud-shadows. Over the nearer reaches of the plain are many-coloured dots, all converging on the school-house where we sit, and as these Indians arrive, gay like the others in their Sunday best, they greet us with happy smiles and warm embraces.

The school-room boasts two windows, through which sun and air play freely. There is matting on the floor, and on the *adobe* seat that runs round the walls, and there is a friendly and almost jovial spirit as all troop in and seat themselves, men round the walls, women and babes on the mat-covered floor. There is barely room for the table provided for the speaker. But note, we are not the speakers. Overjoyed as they are to see us, they receive us as visitors, and their morning service begins as it would have begun had we not arrived.

The Secretary of the Group—for they have duly elected essential officers—opens the proceedings by calling the roll, and all present answer to their names. Then the minutes of last Sunday's services are read: all the hymns, choruses, "Golden Text" and résumé of address, are recorded, with notes of who took part in prayer. All this is formally signed by the President.

Then another book is opened,

the Service book, and a roll-call of service takes place. "How many have had family prayers since last Sunday?" "How many have learned the 'Golden Text'?" (for very few can read). "How many have bought books?" "How many have sold books or distributed tracts?" "How many have visited the sick?" "How many have spoken to others about Christ?" "Has anyone led a person to Christ?" And so the enquiry proceeds, and while sometimes only six or eight raise their hand to the questions, there is a forest of hands in reply to the query: "How many contributed to the offering?" The answer to all these questions is carefully noted in the Service Book.

At one time they kept another book—a Black Book; in this was entered the response to such questions as: "How many have taken alcohol since last Sunday?" "How many have smoked tobacco?" "How many have chewed *coca*?" (the cocaine-bearing leaf to which all Indians are addicted). But the public confession, week by week, of these habits, which the Group itself had judged to be harmful or sinful, had gradually eliminated such practices, and that book was no longer in use.

Then, these healthy if unusual preliminaries over, and the offering taken, the visitors were asked if they had a word of comfort or exhortation. What a joy it was to minister to such a congregation, and with what reverent silence and appreciation did they drink in the message!

As in Scotland, long ago, when the congregation came from far, there was but a short lunch-interval between morning and afternoon services. After the second service, while we who came — quite unexpectedly — to visit them, had to start back over the plain for an evening service elsewhere, they quite informally broke up to bid us good bye and Godspeed, and waved farewell to us as we rode away. Then they returned to resume their worship, gathering round the Lord's Table as is their custom, week by week.

It was all very homely and informal, and lacking, the critic might say, in the dignity and solemnity with which we in the Homeland have steeped our worship. Yet, with all its happy informality, never did one feel the presence of the Lord Himself in the midst more vividly than in that little white-washed chapel in the Peruvian hills.

Since that visit, the Group has passed through fires of persecution. Driven from their school-house, they have built themselves a house of God. They have increased in numbers and have sent the Gospel far afield. They can count now at least four other congregations, the direct fruit of this purely indigenous Indian Church.

This is only a glimpse of one Group in that Indian country, and the way in which it meets to worship and serve God, with only the Holy Spirit to preside and guide. There are many such, and they grow and multiply.

The former President of the National Free Church Council writes of a Union representing seven million people.

An Event of Historic Importance

By John W. Ewing

THE union of the National Free Church Council with the Federal Council of the Evangelical Free Churches is an event of historic importance in Free Church circles, and is fraught with great possibilities and promise.

The existence of the two Councils, side by side, had long been a source of perplexity to many throughout the land, and their coming together is a gain, both in simplicity and in strength.

The National Council dates from the closing years of the nineteenth century, having been formed by a group of men, among whom Dr. C. A. Berry, Mr. Hugh Price Hughes, Dr. Clifford and Dr. Monro Gibson were prominent.

Based upon local Councils of Free Churchmen in all parts of the country, it held an annual Congress in one or another of our great cities. It was an influential organ of Free Church opinion, enabling Free Churchmen to confer and pronounce, not only on religious questions, but on social and political matters of national import. But it had no direct link with the great denominations. It cherished the principle of freedom and took action where it saw fit, without needing to consult other bodies. This gave it practical and prompt efficiency, but left it without the authority of the organized denominations. Some cautious Free Churchmen held aloof from it for fear it might do something they did not approve. Nonconformity was not yet welded together.

The Federal Council was formed during the time of the Great War, under the leadership of Dr. J. H. Shakespeare, being composed of persons directly appointed by the Free Church denominations. The idea in it was to promote the "federation" of the Free Churches through a Council responsible to themselves. This Council has been valuable as a clearing-house between the denominations, a platform for the discussion among leaders of matters of Free Church interest. It has possessed the authority which the Free Church Council lacked, but it has been without the Free Church Council's power of quick action because every important proposal has had to go to the denominations for approval. This has sometimes meant a year's delay, and, by the end of the year, the opportunity of action might have passed away.

There has, therefore, been a need of the union of the two Councils, a linking in some way of the two principles of Authority and Freedom. To many this seemed impossible. Still, it was agreed to explore the position, and a joint committee was appointed for this purpose. This committee has met repeatedly during two years, with prayer for guidance, and, at length, has arrived unanimously at the plan of amalgamation now carried into effect.

The uniting meetings were marked by a warm spirit of fellowship and enthusiasm, and the Rev. W. H. Armstrong, an eminent Methodist minister, was unanimously chosen as the first Moderator of the "Free Church Federal Council," as the new body is to be called.

The constituent denominations are the Baptist, Congregational, Methodist, Presbyterian, Independent Methodist, Wesleyan Reform, Moravian, and the Countess of Huntingdon's Connexion. Thus, a body is created, representative of the 7,000,000 members and adherents of the Free Churches of our land.

The national significance of the occasion was recognized by the presence and speeches at the Inaugural Luncheon of the Archbishop of Canterbury, Mr. Geoffrey Shakespeare (son of Dr. Shakespeare and a member of the Government), the Director-General of the B.B.C., and the News Editor of *The Times*. It was a season of thanksgiving and hope.

If I am asked what I expect as the fruit of the union, I would answer that I look for progress in several directions :

(1) The Spirit of Christian Unity.

It is not merely that two ecclesiastical bodies are now one. Something deeper is achieved. The Free Church denominations are linked in a closer comradeship than ever before. It is a part of the scheme that the local councils in city, town and village shall be strengthened and made more fully representative, while in districts where such councils do not exist they shall be formed.

Thus there will be a *rapprochement*, not only between the governing bodies, but among the rank and file of the members of the Free Churches. Surely this will mean a linking up of spiritual forces.

Mr. G. Shakespeare told at the luncheon a story his father used to relate. When a warder at a lunatic asylum was asked "Are you not afraid—one man among a hundred insane persons ?" He replied : "Oh, no, there is no danger, lunatics *never combine* !" Does not wisdom call to-day for a closer combination of Christian forces ? In this time of crisis the political parties of the realm are uniting to defend the nation's cause, but the crisis is deeper than politics. Spiritual forces of evil threaten the Church of God, and we can hope to overcome them only as we and our brethren face them in unity of purpose and action.

Surely, the growing spirit of fellowship will not end with the Free Churches. The kindly atmosphere will flow out over dividing walls. We may not be able to federate with the Church of England, but we can show her the friendship which moves towards our Lord's ideal for His disciples : "That they may be one."

(2) Strengthened Witness to the Christian Faith.

The doctrinal basis of the new

Council is that of the former Federal Council and sets forth in clear and forcible words the central beliefs of the Christian Church. No denomination is compromised as to its distinctive testimony, but the underlying agreement of all the Evangelical Free Churches is brought into relief in the Bible-honouring Confession on which the new federation founds itself.

In this age of unsettlement, when so many, especially the young, are bewildered as to belief, the new Council stands out as a rock-fortress, displaying the banner of Calvary. Its Confession of Faith is a great Christian manifesto.

(3) Evangelization.

The newly constituted Council showed what manner of spirit it is of by turning at once to a discussion of the evangelization of the nation. A message was received from the Methodist Conference, inviting co-operation in a war-time effort to win the people to God. This message was warmly welcomed and the debate upon it was led by representatives of all the great denominations.

Plans were unfolded for the carrying on of Gospel work in spite of raids and black-out, and for ministering to special classes, such as the men and women of the Forces, the refugees from other lands, the workers in munition factories and children evacuated to distant places.

It was felt that the war created a special opportunity by touching many hearts and creating a sense of need. One speaker told of his experience in a London raid shelter at midnight, with bombs falling around and guns booming. After one loud explosion, there were cries of: "God save us!" "Would you like me to pray for us all?" he asked, and there arose a chorus of assent. Into that crowded, distressed scene there came a sense of the presence and help of God.

The new Council will give itself primarily to the endeavour to bring our nation back to God, in penitence, prayer and faith.

(4) A More Influential Voice on National Questions.

The Council will speak with a new authority on questions affecting the nation's life, such as war and peace, temperance, social righteousness and education. Its aim will be that in every sphere of life Christ shall be Lord. For party politics it will have no room. Its members will belong to various schools of political thought, but its ideal will be to discover the mind of Christ and to make this known in its application to great moral issues.

(5) The Vindication of Spiritual Freedom.

The new Council inherits a sacred tradition. It takes up the cause for which Ironsides fought and martyrs died—freedom of conscience, of worship and of life.

This witness belongs to the very *raison d'etre* of the Free Churches. Once again, it is the point at issue

in a great historic struggle. In the terrible war now raging, the question is between the Totalitarian State and the Individual Soul : the Dictator and Conscience. On the answer, to be given on the stricken field, depend the future of Christian civilization and the value of life.

The Federal Council will surely be a tower of strength to us in this fateful hour : and when the war ends in the overthrow of tyranny, the Council will still maintain its witness till freedom has gained its completed victory, both spiritual and civic, in our own and every land.

(6) Common Action with other Churches throughout the World

Among the signs of our time, none is more significant, or more full of promise, than the movement of the Churches of the world towards a richer fellowship and a closer co-operation.

The striking series of international Congresses, culminating at Madras, has created a new spiritual situation. The Churches of many nations, with their differing traditions, have come together, not only to learn to know one another better, but to plan for harmonious and related action, in view of the problems of to-day. Those who have taken part in these conferences have been convinced that the Spirit of God has prompted them and that through them He is leading the followers of Christ into a new campaign in their Master's cause.

At such an hour, it is a happy fact that the Free Churches of Great Britain are becoming one as they have never been before, and will be able to bring the strength of their united scholarship and service into the world-movement.

I rejoice that the new Council includes the missionary cause within its purview. Never can there have been deeper need of the Gospel of salvation than among the distracted, suffering nations of to-day. Human wisdom has utterly failed ; the powers of evil are rampant ; a cry, often inarticulate, but, in spirit, repeating the call : " Come over and help us," arises in many a land.

Humanity is at breaking point. Have not the federated Free Churches of England come to the kingdom for such a time as this ? A great field of opportunity opens before them. May God grant them vision, courage and the spirit of dedication as they enter on this new chapter of their history ! Then will this union of forces prove a milestone in the advance of the Church of Christ towards the victory and reign of her Lord.

Statistical tables cannot reflect fully the great advance in co-operation, but they do reveal marked progress in the federation and organic union of Churches.

John R. Mott.

The Mildmay Movement is assisting this important pioneer effort by gifts and prayer. If enabled, it would develop and extend its scope of operations.

A Thousand Years of Isolation

By "Moumin"

THE land I write about lies in the folds of stupendous mountains in North Africa, flanked by the forbidding Sahara desert. This land of the Atlas Berbers of Morocco is a land where men never run if they can walk, never walk if they can sit, never sit if they can lie. The sheep on the hillsides, the fish in the streams, the corn and fruit which, with little labour, spring from a generous soil, make hard toil a work of supererogation.

I got into this undiscovered, mysterious land sideways, because its gates, bolted and barred for centuries, had creaked ajar on their rusty hinges. The men of this leisurely and segregated forbidden land, with their snail movement and snail mind, believe their land to be the hub of the universe and themselves a people of wise Solomons. To make contact with them involved a prolonged and fine grinding of the European mind to a shape to fit into the thinking, feeling and view of earth and heaven, about which their beliefs had not oscillated by a hair's breadth for long centuries.

The language of the people, of course, had to be mastered to make possible free communication. But language was only an item. Living cheek by jowl with nature, they had a way of expressing themselves in parables of speech, in crisp proverbs, allusions profound and suggestive. Eschewing the commonplaces of direct diction they expressed a whole discourse in epigrammatic asides. So I endured a process of fine and peculiar mind-grinding that I might pitch my tent by their tent, squat where they squatted, and dip my hand with theirs in the common food bowl.

When at last I got into the land, I faced a strange world of strange men, and they wondered at sight of me. The novelty was disconcerting. A man of foreign people had suddenly slid in among them, talking as one of their own who had grown up among the corn and sheep of their hill-sides. He had come, too, to talk about religion, of which they believed they had the best and largest stock in the world.

So I sat down among a village crowd and we fell into conversation in which they tested me with cryptic speech. "*Jeeb Alif, ow ibaka talif*" said their spokesman. This, interpreted literally, conveyed practically nothing, but deductively paraphrased meant, "If you can distribute a thousand dollars among us, welcome, if not, continue your wanderings." I did not continue my wanderings, but remained seated on the ground.

And they said: "In this land we take four wives, also concubines, if we can feed and clothe them; what say you to this our custom?" And I replied: "This is of unworthy indulgence and is sinful."

Whereat the rowdies, aroused from their usual snail-torpor pressed me vehemently, until a call for order came from two or three chiefs—haughty, packed with pride and inflated with theology. "Listen now, stranger," said they: "we agree with your words that men need forgiveness; a permanent standing in right doing is thwarted by Satan; forgiveness must reach us by one who is sinless. You say this sinless one is Christ, we say he is Mohammed. Nevertheless, welcome to our land, and welcome to your book which you say is the true Word of God."

I departed from them and continued my journeyings among several thousand small villages, wedged among the mountain seams and valleys, or spread out on the wooded slopes, where dwell a million people. I played with the lads herding goats, took a turn at the plough, jostled with traders in small markets and sat by the water mills with those who could read my Scriptures. In all the hundreds of villages I visited, I left them copies.

Their chief memory of me is that of a disturbing bomb. I came upon them as they sat drowsily in the sun, leaning against the crumbling walls of their villages; enveloped in their woollen *burnouses*, whose cowls covered their heads, sitting for long hours, sometimes thinking, but mostly just sitting. Like enormous snails they seemed, encased in white shells, isolated and insulated from the world, never having seen a foreign face or heard foreign speech. And I left them disturbed, hotly debating me, my books, and my revolutionary religious ideas.

Among this people I sometimes met sheikhs of keen intelligence. One of these hailed me in a village and received me into his home which was beautifully clean, with rooms carpeted and cushioned. Over mint-tea, served in delicate china cups, he listened intently and honestly to my message. His thoughtful, sensitive face showed an effort to understand the unfamiliar truth I was imparting; and he kept repeating, "I must think it over."

Another pleasant memory goes back to a medieval castle of a Berber overlord. Around its sturdy walls, with ramparts crenellated for rifle fire, and solid bastions, were grouped the dwellings of his people. Like his castle he was a man of strong proportions. He wore a white turban and long flowing garments of glittering white fabric. The weather was cold and he wore several of these garments, layer upon layer like an onion. For here it is true that a great man meanly clothed may be meanly esteemed. He had spent eight years at the university in Fez, and, his studies completed, had returned to his highland home. What an evening we had together over the Koran and the Bible, followed by a heart searching, to which he was not accustomed, and a witness to the salvation of God through our Lord Jesus Christ.

Chinese peasants pay three days' wages for a Bible

A Best Seller in China

By G. W. Sheppard

IN no other Asiatic country is there anything approaching the present circulation of the Bible in China, and it may be questioned whether, in China itself, there is any other book (equal in size with the Bible) of which such large editions are printed, and which, presumably, is so widely read.

The history of the Chinese Bible, some account of the earlier translations, and the stages which led to the production of the Union Version, was given to us some years ago by Mr. Marshall Broomhall, but the full story has yet to be told.* It will form one of the most outstanding illustrations of the vitality of the great Book.

In twenty years, in addition to the sale of complete Bibles, the number of separate books of the Bible (chiefly single Gospels) sold amounts to 209,515,504—one for every two people of the population of China: men, women and children.

It should be noted that this number represents the number of copies *sold*—not given away. Presentation copies are accounted for separately by the Bible Societies, but they total such a small fraction of the number sold that we may omit them from consideration.

The policy deliberately adopted has been, not to encourage promiscuous or free distribution, but to offer the Scriptures for sale, at prices determined by the economic means of the people, rather than by cost of production. It is a basic principle with the Bible Societies that there should be a serviceable edition of the Book, decently bound and in fair print, obtainable at a price which even the poor would not find prohibitive. In China, the cheap edition is sold for sixty cents (China currency). This is not a small price for a book, for the average Chinese peasant. It probably represents at least three days' wages. Is there any other land where the cost of a Bible is proportionately so high?

The most astonishing feature in China's Bible circulation figures is that, during the last two years for which the statistics are given (years during which the country has been torn and desolated by war, millions of people have become refugees, and the Churches scattered and financially impoverished), there has been the steepest increase on record in the demand for Bibles. Never had there been such sales for the complete Book. The resources of the Bible Societies have been taxed to find facilities for printing, binding and transport, and the question comes, with fresh insistence: Why do the Chinese buy the Bible? What do they find in it which meets their need?

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* The Rev. R. Kilgour has an interesting and exhaustive chapter on this in the China section of *The Bible Throughout the World*. Published by the World Dominion Press. Price 5/-.

We suggest that the answer is apparent in the simple method by which the Book has been introduced and commended to them. There has been no advertising in the commercial sense. The businesslike methods of the Bible Societies, admirable as they are, do not account for it. It is not by any device or plan of campaign deliberately chosen, but by the obvious structure of the Bible itself.

The method has been to print and publish, first of all, "portions," that is, single, separate books. The first books chosen for this are the Gospels. These small books, bound in bright paper covers, have been produced millions at a time. They cost about a penny each, and are sold for two coppers in China currency (the equivalent of a halfpenny), in the market-places, or from door to door, by Chinese colporteurs. These are men of humble class, who have little learning, but are able to offer the book with a personal word of commendation, such as "This is the authentic story of Jesus the Saviour of the world."

The Name and fame of Jesus have somehow become known to millions in China, and, on the strength of it, they buy the little book.

Probably only a small fraction of the number of the copies sold are carefully read, but it is the interest created by these which leads to the purchase of the New Testament: and the desire to understand the New Testament leads to the purchase of the complete Bible.

It is the fame of Jesus which sells the Gospels: it is the Gospel which sells the Bible.

Why do the Chinese buy? What do they find which meets their need? The answer is—Jesus. It is "the book of the revelation of Jesus Christ the Son of God."

A POPULAR CHILDREN'S PAPER

The evacuation of children has presented a problem for Sunday-School teachers and other workers, which is in the nature of a challenge and an opportunity. It may not be generally known that an admirable newspaper for children is published at the Mildmay Centre, under the guidance of Mrs. N. Beattie, which is known as *Sea to Sea*.

Those who are striving to interest children at the present time, especially in reception areas, would find in this children's picture paper just the kind of periodical to provide pleasure and profit.

* * *

"Those who go to dwell in the uttermost parts of the sea should take the wings of the morning with them when they leave their native land. . . . There is nothing to remind them of the hallowed worship to which the Sabbath bell used to summon them, and, amid new associations, the old memories of heaven sink beneath the horizon of the heart. . . . Every one who leaves the fatherland for a foreign shore should do so in the character of a missionary; not necessarily preaching his Christianity by his lips, but certainly by his life. . . . Then the commerce of the world would be one of the most effectual means for hastening the time when the whole world should be filled with the knowledge of God."—*Hugh MacMillan.*

Our experts take a survey of the present world situation, and offer some views on the news.

The World To-day—and To-morrow

PEAKS ON THE EUROPEAN LANDSCAPE

Britain's Hard Road

Mr. Winston Churchill is under no illusions about the severity of the present conflict.

"No one can predict," he says, "no one can even imagine, how this terrible war against German and Nazi aggression will run its course, or how far it will spread, or how long it will last. Long, dark months of trials and tribulations lie before us. Not only great dangers, but many more misfortunes, many shortcomings, many mistakes, many disappointments will surely be our lot. Death and sorrow will be the companions of our journey: hardship our garment; constancy and valour our only shield. We must be united, we must be undaunted, we must be inflexible—our qualities and deeds must burn and glow through the gloom of Europe until they become the veritable beacon of its salvation."

* * * *

The Secretaries of five Evangelical missionary societies of the Church of England have issued an appeal to Christian people, in which they point out that such issues as peace and war, trusteeship and exploitation, the race question, democracy and totalitarian rule, Christian civilization and paganism, are all related in some way to the missionary task of the Church.

"The future of the world depends upon the message of reconciliation through the Cross; and yet the world can never hear that message unless it is proclaimed in all lands. We maintain, therefore, that missions to-day are more urgently needed than ever before because their message is basic to the future welfare of the whole world."

* * * *

R. P. Barnes (Federal Committee, Christian Churches of America) points out six main responsibilities of the Churches. These are: To call men back to God; to give men a sense of security; to help men to understand the nature of the crisis; to transcend divisions; to preserve a concern for justice; to demonstrate the reality of Christian fellowship.

* * * *

One result of recent air activity has been the awakening of a new spirit of hospitality between Churches which formerly enjoyed little spiritual fellowship.

For example, one Presbyterian congregation in London, whose church has been damaged by enemy action, has been given free use of the local parish church, by the vicar, for public worship, including the celebration of the Sacraments.

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What is Happening to Them ?

Refugees who have left Russia are distributed as follows : 50,000 in Germany ; 300,000 in France ; 15,000 in Finland ; 7,832 in Esthonia ; 8,100 in Belgium ; 15,779 in Bulgaria ; 2,500 in Austria ; 1,492 in Greece ; 6,284 in Rumania ; 9,500 in Bohemia.

These men and women sought to retain religious freedom. What is happening to them at this time ?

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Future of Bessarabian Christians

The Soviet occupation of Bessarabia has brought 35,000 Baptist Christians within the godless influences of Russia. Their future is fraught with the greatest difficulties

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FAR AND MIDDLE EAST

Redistribution of Population

To increase farming, and to prevent the tendency to move from rural districts to urban, the Japanese Government is planning the redistribution of two million families in twenty years.

Poisoning the Population

Japanese militarists, it is reported, are resorting to the deadly policy of destroying Chinese by the adoption of various devices calculated to foster the craving for opium in occupied country. In one district alone, it is estimated that one-half to one-million acres are under opium. Even patients in hospitals, it is said, are turned into drug addicts.

Nationalizing Christianity !

" Patriotic " Japanese announce that Japanese Christians have decided to form their own Church. They demand that, as the term *Kami* (which Christians used for God) refers to the living God, and is He from whom the Emperor is descended, Christians should abandon the use of this name and simply adopt the word " God," without attempting to translate it into Japanese. Further, they contend that the Bible contains much that does not accord with national policy. Kagawa, the Christian leader, has been arrested. "Whither Japan—? " : not towards universal brotherhood !

Japan Must Fight for Eight Years More

Between July, 1937, and May, 1940, Japan has occupied only 552 of China's 1,973 *hsien* districts (i.e. counties) in whole, or in part, and fifteen of the twenty-five municipalities.

The occupied counties represent only 28 per cent. of China's total territory. At this rate, the Chinese say, it would take Japan at least another eight years to capture the rest of China, granted that the strength and speed of the Japanese advance during the first two years could be maintained.

Scattered between the cities are the rural masses, little affected by raids, and an inexhaustible source of new strength for the army and for all productive efforts.

Uprooted Millions

The migration of 40,000,000 from the coastal provinces of China to the great south-west interior presents an unparalleled opportunity for evangelism.

Problem of the Pacific

The *United Empire* points out that both Japan and Germany are united in their efforts not to allow the British Empire to develop in peace. The Japanese have consistently tried to split the Empire by economic arrangements, with a view largely to creating friction within the Empire and weakening its solidarity. It is true to say, therefore, that no part of the Pacific area, unless able to defend itself, is safe from Japanese expansionist aims.

An illustration of this is what happened in Indo-China. The military occupation of Indo-China is a distinct threat to Malaya and Singapore, and has been encouraged by the Axis powers in the hope of embroiling Japan with the British Empire and reducing America's help to Britain in Europe.

All this has a very definite bearing on the freedom of missions in the Pacific area in days to come.

The confusion which may arise in Japanese-controlled territory may be illustrated by the situation in Korea. The National Christian Council, the Christian Endeavour Union, the Sunday School Association, have been dissolved. The Y.M.C.A. and Y.W.C.A. have been merged with Japanese associations, and the Churches face the same fate. In the case of mission schools, many have been closed. Missionaries can no longer itinerate, and training institutions have been closed. Confusion, impotency and inability to marshal the Christian forces paralyse Church leadership.

Unfortunately it Takes a War to Do It

Twelve different missions have united in an Emergency Missions Board of the Netherlands Indies. These Churches represent 1,600,000 members in the Islands. The European personnel of these missions has been reduced from 150 missionaries to about 70. The grants from Holland have ceased, and help is being provided by the United States and by local gifts. The situation, however, is serious.

The Thrill of the Pioneer

The Christian and Missionary Alliance reports over 10,000 believers in its four fields in the island of Borneo. In 1939, the number baptized was 900. This work has all the thrills of pioneer days. By motor-boat on the rivers, over rapids, travelling is exciting and dangerous.

Overseas Students in Australia

As a result of the war, an increasing number of students from overseas, particularly from India, are proceeding to Australia for pur-

poses of study. This new situation is regarded as a challenge by the Australian Student Christian Movement. University committees are endeavouring to establish contacts with these overseas students, with the object of providing help and friendship.

Gandhi Favours Force

Mr. Gandhi is an autocrat: he wants things done in his own way. His ideal of national independence is a reversion to a world which is passing away, for self-determining national isolation is doomed. Does he realize that non-resistance may be as much an exhibition of force (namely in coercing the other man's will) as martial force itself? Does he realize that self-determination for India is not only political suicide, but moral and economic suicide as well?

If Mr. Gandhi's vision were clear, he would see the brotherhood of mankind as the only goal worth working for. He would discover India's place in that brotherhood as one ready to co-operate with men of all colours. He could have the co-operation of the whole English-speaking world, the sympathy and co-operation, also, of the whole Islamic world, to mention only two of those whose fortunes are tied up with the continent of India. This vision has escaped him. The world has suffered enough from the false god of national self-determination, and it would be a thousand pities if India were to fall a victim to that idol.

A Ten Thousand Goal

"To win ten thousand souls for Christ this year" is the aim of the centenary evangelistic campaign of the Church in the Khasi and Jaintia Hills, Assam. It is hoped to reach 2,000 villages in the hills and to visit every house in every village, bringing the message of the Gospel to every man and woman. The largest Church has promised Rs. 6,000 towards the campaign.

NEAR EAST

Too Much and Too Poor

Great Britain and the East says: "Syria has had too much politics. She has too much of everything—too much Government and too much taxation, too many races and religions, too many nationalists and ministries and officials." Syria is being reduced to extreme poverty, the bazaars are empty. She is too poor to buy and has nothing to sell.

It has not been Tried

The Turkish paper *Peyami Sofa* says: "We have had many religious leaders and prophets. Christianity, too, has failed. What new religion will take its place? Communism also has failed. A new Jesus is needed. Where is He? We do not know." [Unfortunately, Christianity has not been tried.—Editors.]

Transformation of the Near East

Archimandrite Antim Mea writes that "new doors are open which were previously closed

(among Moslems). Western nationalism and modern progress are transforming the Near East. The Persians are reverting to pre-Islamic cultural traditions. Turkey is secularized. There are reform movements in Islam. Moslems are more open-minded. Missionary effort must be intensified. To this end, strife amongst Christians must cease."

AFRICA

A Question

In Ethiopia, no news is obtainable of the work of the Church Missions to Jews from its field among the Falasha. Once before the Society was cut off for a long time from this work, and when contact was re-established, the Church had grown considerably in numbers. Is indigenous development stimulated by non-reliance upon the missionary ?

A Great Tour

Mr. Dugald Campbell, the agent of the National Bible Society of Scotland, has been touring Rhodesia, Portuguese East Africa and Central Africa with a Ford motor van, conducting services and distributing Scriptures. On a recent tour, 10,000 copies, in many languages, were distributed.

An Evil Traffic

Owing to strong protests against the evils of the gin traffic in the Gold Coast, the Government introduced a scheme which resulted in its gradual reduction from over 500,000 gallons in 1931, to 56,974 gallons in 1939—with the promise that it should be prohibited in 1940. This prohibition, however, has not yet been enforced.

Missionaries have always attested to the great evils of the gin traffic. No greater menace than this to the growth of the Christian Church in the Gold Coast can be imagined.

A Grave Crisis

The Christian Council of South Africa is finding it difficult to hold together the various Church bodies, and, in this connection, a resolution of the Natal Missionary Conference (quoted in the *South African Outlook*) is of special interest in these days when co-operation has become a vital concern in missionary work.

"Resolved that the Natal Missionary Council place on record its regret at the crisis in the affairs of the Christian Council of South Africa ; its feeling that the Council came into existence in response to the will of God ; and that it was born of the great vision of unity in Christ, brought to us by Dr. Mott in 1934 ; and that the Council is more necessary in these days than ever before. Conference urges all constituent bodies to give their full support, both moral and financial, to the Council. Conference also trusts that the great Dutch Reformed Church will not deprive the Christian Council of its highly valued fellowship and co-operation."

AMERICA

Progress in Brazil

The Unevangelized Fields Mission is steadily putting its Churches in charge of indigenous pastors. It finds open-air meetings, in such a Roman Catholic land, the first means of evangelism. It has a continuous story of conversions and baptisms. Much of this is due to literature.

There are now 2,000 believers among the 300,000 of Para's population, but many of the nearby towns do not possess even one. There is great scope for river-launch work. One of the Christians has offered to do this kind of work up and down the rivers which flow into the Amazon, near Para, selling the Bibles and doing the work of an evangelist. Such travelling costs money, and the Mission is asking for support from friends of this indigenous effort.

The United States of America

Negotiations are still being continued towards union between the Protestant Episcopal Church and the Presbyterian Church of the U.S.A.

Some Interesting Statistics

Dr. Arthur Hewitt states that there are 10,000 villages with no Church in the United States, and 30,000 with no pastors.

* * * *

In 1939, $3,228,491,968 were spent on drink. There is one saloon for every 71 families, two saloons for every Church. This expenditure is at the rate of three dollars for drink for every two spent on education. In other words, it costs the U.S.A. every month $400,000,000 to carry on the drink traffic. (In Great Britain £2,000,000 goes to the support of foreign missions, but the drink bill is about one-hundred-and-twenty times that amount.)

* * * *

During 1939, America gave 40,000,000 dollars for charity. The Jews gave over 11,000,000 dollars of this; Roman Catholics gave $2,500,000 for missionary work in the East; Protestant missions received $15,500,000, and non-religious organizations gave about $7,000,000.

* * * *

Nearly half the population of the United States belonged, in 1936, to 256 denominations. This is 1,000,000 times greater than it was ten years previously. New denominations continue to spring up among the non-Church-going people.

Religious Divisions are :

Jews	4,641,184
Negro (Baptist) ...	3,782,464
Methodist Episcopal	*3,509,763
Methodist Episcopal(S.)	*2,061,683
Protestant Episcopal	*1,735,335
Presbyterian Ch., U.S.A.	1,797,927
Northern Baptists ...	1,329,044
Southern Baptists ...	2,700,155
United Lutheran ...	1,286,612
Disciples of Christ ...	1,196,315
Ev. Luth. of Ohio, etc.	1,192,553
Congregational Church	976,388

*Now united—7,306,781

There is not space here to mention all the denominations, but the total amounts to 55,807,266, including Roman Catholics (19,914,937).

American Church Life in Europe

It was only to be expected that recent war disturbances in Europe would affect American church life in the countries involved, either actively or passively, in the present conflict. The oldest of all American Churches outside of the United States is the American Church in Paris, whose activities have been considerably curtailed. The building remains open under the care of the organist, as the pastor and his family have been compelled to return to America.

Holy Trinity Church, which is the American Pro-Cathedral in Paris, is in a somewhat similar position, Dean Beekman having returned to America indefinitely.

In the case of Munich, Dresden and Rome, the American Episcopal Churches have all been virtually closed, and their ministers have left.

Through An American's Eyes

CROUCHING on a hill commanding a bird's-eye view of a city in Kwangtung, an American watched Japanese bombers flying on American oil.

In a letter home, he wrote :

" A few days ago when the gongs and the shouts of the men who warn us of the approach of Japanese bombers sent the population hurrying to the hills for safety, I found my way to a trench on top of a hill. I was not alone in the trench. There were several hundred others there, men, women, the ill and aged, and little children.

" Americans may not know that the Japanese bombers have given up all pretence of aiming only at military objectives. A commercial city 120 miles north of here was recently bombed, and two-thirds of it destroyed with loss of life for 2,000 people. When it seems safe to return, people go back to dig for their possessions, or their dead, among the ruins."

" All eyes were on the rising columns of smoke from homes and business offices. As we looked, a young Chinese said sadly, but not unkindly : ' The Americans make money out of this.' I could only agree, and had no heart to explain that Americans generally are against making money in such destruction. Then a man on the other side of me spoke in my defence, and in the defence of my people. ' What you say about Americans making money out of this is true, but nearly all Americans want China to win in her struggle for freedom.'

" My regret was that I could not have with me the big dealers in scrap iron and oil, the buyers of Japanese silk and products."

The Blessing of Illiteracy !

A REPORT of a Nazi conference, published in the Press of the United States, contains the declaration that Germany will confer the blessing of illiteracy upon subject peoples !

Christian missions are doing everything in their power to abolish illiteracy. In a large area of North China, every church-member can read, and the success of the " Laubach system " in the Philippines has stimulated interest in this subject in other lands.

The National Christian Council of India has endorsed the following objective in its promotion of literacy work :

> " The primary responsibility of the National Council of India, and its affiliated Churches and Missions, is to raise the standard of literacy within the Christian community. Every possible step should be taken to abolish illiteracy among Christians. This effort should prove an example and incentive to all other communities, and should encourage and enable every Christian to render voluntary service to his country by active participation in the campaign against illiteracy. Opportunities for co-operation with Government and voluntary agencies in this task should be welcomed and utilized to the full."

Measures for attaining that objective include the voluntary service of all literate Christians (the challenge of " Each one teach one " should be constantly presented), and the appointment of local workers by Churches and Missions to give their full time to the promotion of literacy work and the enlistment and training of voluntary service.

This is one of the strategic opportunities and needs which Mildmay is helping to meet as far as friends make it possible to do so. Dr. Laubach says that sixty-two per cent. of the people of the world are unable to read or write. " He who serves them can win them."

Winning an Unknown Continent

DAVID LIVINGSTONE sailed from the port of London on December 9th a hundred years ago. In a leading article, *The Times* declares that " In an age when history is challenged more insistently than ever before, to justify the dealings of the white man with the black, no revaluation of ideals has sullied the pure fame of David Livingstone."

Time does not always deal kindly with the world's heroes, but the comment of General Smuts expresses what all men of goodwill feel for Livingstone : " His heroic figure looms over the Continent, showing to Dark Africa the true character and shining example of a Christian gentleman."

In certain respects, Livingstone stands without a rival in the romantic history of missionary adventure. " This obscure Scot," says *The Times*, " born into what he called ' the order of the godly poor,' had the vision of an enterprise comparable with those of the great conquerors of history, with the courage, the endurance, the tenacity, and he sheer genius required to bring it within the bounds of the possible—nothing less than to win a whole unknown continent, not for any earthly empire, but for Christ."

When the War is Over

By T. Wilkinson Riddle

IT is sometimes a little difficult to realize, but one day the war will be over. The last bomb will have fallen : the last ship will have been sunk : the last war communiqué will have been issued. To write in this way is to think of a state of affairs which seems almost too good to be true—a fact which may explain why so many people are reluctant to think calmly of post-war problems.

Now, at the Mildmay Centre, we have very clear ideas as to what God would have us do when peace has been restored to our troubled and distracted world. We are not drifting on from one day to another without any settled convictions as to the future. The beginning of a New Year seems to be a fitting time to set forth some of our hopes and aims in the post-war period.

In the first place, we are convinced that a continuous campaign of Evangelism must be set in the very forefront of our programme. This would have been inevitable had there been no war, but the cessation of many campaigns as the result of enemy air raids has made it more necessary than ever that we should plan on a nation-wide scale. This we propose to do. With Mr. A. Lindsay Glegg as the Chairman of the Evangelistic Group at Mildmay, we hope to cover the whole of the British Isles, and to co-operate in every way possible with the churches of all denominations in their post-war endeavours to win the masses.

In connection with this nation-wide evangelistic campaign, we propose to do everything in our power to co-operate with the smaller churches and undenominational missions which have suffered so sorely through the war. It may be possible to give practical assistance, as well as counsel and guidance, to those who, in different parts of the country, have borne consistent witness to the Gospel.

But we shall not be content with the British Isles. We believe that we have a witness to bear unto the uttermost parts of the earth. Consequently, the world vision will inspire all our activities. Wherever the need is pressing and urgent, we shall endeavour to meet it.

In the second place, it is our conviction that there is great need for a Training College, on sound Biblical lines, for young men and women who have heard the Master's call to work in His vineyard. It is our intention, as soon as possible, to inaugurate such a College at the Mildmay Centre, and to provide two years' intensive training for pastors, evangelists, missionaries and others who are called upon to undertake whole-time service for the Kingdom.

In addition, however, we propose to establish an evening Bible School for the benefit of those who are rendering voluntary service in connection with the various churches and missions, but who feel the need of more adequate training. In such activities we are assured in advance

of the kindly sympathy and generous support of all those who are loyal to the truth as it is in Jesus.

If there is one word which is identified with all our activities at Mildmay which finds greater emphasis than another, it is the word "witness." Our activities are inspired by our Lord's last words upon the earth before His Ascension: "Ye shall be My witnesses." We believe that our work is incomplete unless, having won men and women for Jesus Christ, we can teach them how to be witnesses, and to win others. Already in our World-Wide Witness Fellowship, we have a very large number of keen Christian men and women who are inspired with this ideal.

That goal will be steadily before us in all our post-war planning. It may involve a new evangelistic technique: it may make necessary new and even revolutionary forms of spiritual activity. The late Dr. A. C. Dixon said it was not enough to sing "Hold the fort, for I am coming"; if Christian people were to fulfil their true function as Christ's witnesses, it would be necessary for them to sing: "Storm the fort, for God is leading."

Already, at Ilford, our friends, Dr. and Mrs. Nathaniel Beattie, have made some most valuable experiments, which should give guidance for the future. They have appealed to the unsaved with considerable success, and have demonstrated that there is no lack of response to the Gospel when it is presented with all the force and urgency of a Divine mandate.

It should not be thought, however, that in planning for the post-war years, we are unmindful of the solemn obligations that rest upon us while the struggle continues. Wherever practicable and possible, we are planning evangelistic campaigns: we are encouraging and supporting workers who are undertaking unusual ministries for Christ; we are maintaining spiritual contact with thousands of young men serving in His Majesty's Forces. In our World-Wide Witness Fellowship we are uniting together a powerful army of witnesses, who are standing in an attitude of readiness to serve whenever the call comes.

To some of us, it is a matter of profound thanksgiving to God that our Leader, Dr. Thomas Cochrane, has been preserved for this hour. With his unrivalled knowledge of world conditions, his evangelistic zeal, and his utter consecration to the cause of the Gospel, he has proved himself for many years to be a born leader of men.

It may not be possible, at the moment, for us to undertake the tasks upon which our hearts are set, but we are resolved, with God's mercy, to step into the breach at the earliest possible moment, and to repair the years which the locusts have eaten. With such a programme for the present, and with such plans for the future, we are persuaded that our friends in all parts of the world will continue to give us their practical co-operation, and to support us with their unwearied intercession.

This paper (slightly abridged) was prepared for the Annual Beulah Glasby Lecture, given under the auspices of the London Christian Endeavour Federation

Dawn of a New Day

By Alexander McLeish

WE stand to-day on the threshold of a new era in the work of world evangelization. The Reformation of the sixteenth century in Europe recovered for us the gospel of our personal salvation, "By grace are ye saved through faith," but it did not discover the call to evangelize the world, nor did it discover the call to make Christ Lord of our common life and all the relationships which bind men together. The first lack was discovered by the Churches of the Reformation only 130 years ago, and the second we are only now discovering at a time when the failure to realize it has plunged the world into a devastating war.

Let us for once leave statistics aside and look abroad for a new vision of the task of world evangelization.

The recent World Missionary Conference at Madras will date as the beginning of this new epoch in the outlook of missions. It brought together the leaders of the older and younger Churches from most of the countries of the world to consider the affairs of the Kingdom of God at a great crisis in the world's history. God's presence was signally felt. What are some of the significant facts with which it was faced ?

The first fact was undoubtedly that the Younger Churches of the mission field had arrived at their adolescence. They had at length taken hold of the task of evangelization as their own, and were now calling the older Churches to come to their aid in completing it. They assumed with us the position of partners in the great enterprise. The relationship of paymaster and paid worker, never a happy one, had passed for ever.

The second fact was that the dominant concern of all Churches was evangelism. From every field came evidence that the Church was dealing with the central call of its faith and that it was confident that in Christ was the world's only hope. Evidence of this was provided in the story of mass movements towards Christ in every continent. The truth of Christ's statement: Say ye not there are four months and then cometh the harvest, the harvest truly is plenteous but the labourers are few, became clear. We had possessed too little faith. We had been waiting for something which had always been possible.

This great growth in numbers had brought with it new problems, as areas, villages, communities, castes and tribes had come solidly into the Christian Church. The spiritual reality of the new movements was unmistakable. The call was to go forward. Over against this great

ingathering stood the fact of the stiffening of opposition, challenging with new intensity the Christian outlook on the world. Dr. Kraemer of Holland had sounded this note in his book *Christianity in a non-Christian World.* This challenge was in the thoughts of everyone.

Let us look briefly for the main facts in the various continents which confronted this Conference, and confront us now.

Africa

Africa presented a new picture, as that of the most Christian continent, with the smallest population and the largest number of Christians. The appeal of the Gospel was widely acceptable and tribal movements to Christianity were reported on every hand. Nigeria had its hundreds of thousands, rivalling the stories of mass movements in India. Uganda, Urundi, Congo, Angola and South Africa had also a great story to tell. There were indeed large areas of French West Africa not reached and other tribes and people elsewhere, but the story was one of steady advance. Forces of opposition were especially strong in the north, where Islam still presented an unyielding barrier, and progress there was slow. In the south, materialism and colour prejudice were powerful foes, and Roman Catholic opposition was strong in Congo, Angola and elsewhere.

Asia

Great extremes prevailed in this continent, where the most significant mass movements, the greatest unoccupied areas, the strongest opposition —were all to be found. Mass movements were bringing tens of thousands a month into the Church in many parts of India ; there were great Churches in Sumatra among the Bataks and the people of Nias, in Burma among the Karins, in East Java among the semi-Moslems, in the Philippines and now in China. Group movements had become characteristic of all advance.

The forces of opposition were present in great power. Islam and Buddhism stood almost solidly opposed to Christianity. Their resistance had been strengthened by a recrudescence of a narrow nationalism in Siam, Burma, Japan and its dependencies, and, to some extent, in India.

The closed lands remained closed—Afghanistan, Tibet, Nepal, Bhutan, many Indian States, parts of the Netherlands Indies, Central and Northern Asia. Areas once open had been closed—Outer Mongolia, Sinkiang. Moslem lands which were open were still largely untouched—Arabia, Malaya and Baluchistan ; and Iran and Turkey had raised new barriers. Many classes and castes, as well as immigrant groups, were untouched.

It was an astounding picture of great forces at work, showing how colossal is the task, but at the same time revealing more definite progress than ever and a Younger Church in most areas becoming more capable of carrying on the task.

The Islands

Here again was a story of striking progress : half the area of the South Seas had been completely evangelized, and the remainder well occupied. The largest Christian populations in the East to-day were to be found in the Netherlands Indies and the Philippines. Here also there were many untouched areas, notably 12,000,000 Moslems in Sumatra and Java, the Moslem Moros of the Philippines and the pagan central area of many islands and of New Guinea.

South America

Here the work was among a Roman Catholic and a small primitive Indian population and showed the evangelical cause becoming daily stronger. A spirit of nationalism was forcing the development of indigenous leaders and of indigenous methods of work, with the result that the place and work of the foreign missionary becomes more and more delicate and difficult. Such help has to be planned which will be acceptable to the Churches and which will strengthen the steadily growing communities till the new leaven leavens the whole lump.

Indigenous Expansion

The Madras Conference revealed that the active force in the new growth of the Christian community, through mass movements, for instance, was the witness and work of the people themselves. Until the responsibility for witness is created, the Church is not really established, and from all fields came the news that it was by the witness of the Christians themselves that these great numbers were being won.

Recently I stood on a hill in the Bhil country of Central India and the single missionary in charge of that area asked me to look around. He pointed out that there were over forty villages in sight in which three years ago there had not been a single Christian, but where to-day there was not a single non-Christian. I went down to one of these villages where the people were meeting for worship in a newly swept space within a white chalk line. That was their church, and I have never felt more in church than on that occasion. As in the days of the early Church, a number of Hindu traders and other strangers were standing outside the circle looking on. One of these, on being asked what he thought of it all, said, "If this kind of thing goes on we will soon all become Christians." In those three years 35,000 people had become Christians, mainly by the witness of relatives to relatives, and so the movement had spread far and wide.

On another occasion, when visiting a part of the Bishop of Dornakal's diocese near Bezwade, we came to a village where the Bishop was baptizing in the river sixty-five people, young and old. These were the last to be baptized in a village of several hundreds. Eight years ago a

group of young men had asked for baptism and, in spite of the opposition of the landowner, had persisted until the whole village, with its six castes, had been received into the Church. At this baptismal service a letter was read from the son of the landowner announcing his intention of joining the others and from the landowner granting a piece of ground for a school. This is an example of what is happening all over that area.

These infant Christian Churches in India and Africa have learnt the lesson that *every Christian is a witness-bearer*, and this was the significant fact which emerged at the Conference, and was endorsed by Christian leaders from all parts of the world. These Churches not only realize the call to evangelism in their own neighbourhoods, but are anxious to know how they can carry the Gospel to unevangelized areas near their own countries. They feel their responsibility for unreached peoples : this fact will profoundly affect the further conduct of foreign missionary work.

The new task confronting the foreign missionary, then, is two-fold. Firstly, to support the work of the Younger Churches, and give them such aid as he is best qualified to render in the training of pastors and workers, in the elementary education of the people, and other such tasks. Secondly, there is the call to co-operation with the indigenous Churches in the task of further evangelization. These still unevangelized areas present the hardest problem in the mission field and cannot be faced without the support and co-operation of indigenous Christians. The recognition of these two facts will revolutionize the work of the foreigner. His work can no longer be well done as an independent effort.

This call to co-operate with the indigenous Christian forces also deepens the need of co-operation between the missionary societies at the home base and on the field itself. The end of the present war will greatly affect the whole enterprise, and the maximum contribution can only be made by the very closest co-operation and pooling of men and resources. Some beginnings have been made here and there, but, to be effective, this co-operation must embrace the total activities of societies in the various continents working in conjunction with the united Churches of these lands.

The new co-operation, as has been said, must necessarily be revolutionary if it is to achieve the largest results. This is the message of Madras, reinforced by war conditions. The responsibility for carrying it out lies immediately upon all interested in missionary work. One great reason for wholehearted co-operation is that Christian witness has never been strong enough to make much impression on the solidarity of Islam and Buddhism. Our divided ranks and half-hearted support of our cause have fatally weakened the presentation of the Gospel. When, in addition, a narrow political and economic nationalism is added to the solidarity of the national religion, a still more powerful barrier is erected against the Christian witness.

In Europe and the West an almost similar situation exists : Christianity is faced with a non-Christian view of life which is shown in widespread indifference, materialism, and godless philosophies accompanying totalitarian Governments. The New Testament clearly foresaw this state of things, and Christ said, regarding it, that the wheat and the tares must grow together till the harvest. What is the root of the trouble ? Totalitarian political régimes, as well as totalitarian religions such as Islam, Buddhism and Hinduism, make a demand on the *whole life of the community*, and upon all the relationships of man and man, and class and class, within society.

That is a challenge which Christian missions can and must meet. In Europe, Christian faith (and activity) since the Reformation has been more and more relegated to a compartment of life, often even pleading that it had no concern with other aspects of life. Hence men have found it wanting in the ordinary affairs of life. Is that a wrong judgement? Democracy, which has given us so many of the liberties we value, is a product of Christianity. It is designed for peace, not war, and declines wherever its Christian foundation is shaken. It is this hard fact that we have to face to-day, and its bearing on the work of missions is clear.

The historical consequences of the Reformation have too often led to a self-centred view of life which has proved fatal. The case of Germany is a clear proof of this. In some degree it is true of the whole Christian world. This lack of the full presentation of the Gospel of the Kingdom has been brought home to us in the West by the questions which the new Christian communities are asking us. They wish to make their new life Christian from the foundation upwards. For them their new-found faith must give a new view of all their responsibilities and a new power to discharge them. They want a new life which is Christian through and through.

The Gospel is sufficient, but we have not drawn upon its sufficiency. Hence its lack of appeal to people who have woven their common life round some workable principle. Hence, too, the mass movements. In these we see whole communities embracing our Christian faith on the ground that it is the adequate answer to *all the problems* of life and sufficient guide in all men's relations with each other. Are we, because of our unfortunate experience in the West, going to deny to these Younger Churches a far more comprehensive and realistic understanding of the Christian Gospel than we have yet put into practice ? That would be a tragedy indeed. Face to face, then, with this new outlook of the task of world evangelization, in what way can we individually best help ?

First and fundamental is our own personal experience of the Grace of God and our faith in Jesus Christ as personal Saviour. Then follows the personal consecration of our whole life and means to His service. Apart

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from this, our service will be a broken reed and the less then said about it the better. Again, there is our personal witness wherever we happen to live and work. Every Christian is a missionary, good, bad or indifferent, yet unavoidably a missionary, forwarding or hindering the Kingdom of God.

We belong to Churches carrying on home and foreign evangelism, and our support of these efforts is vital to ourselves and to the cause. Relatively our total efforts have been feeble. We have given out of our super-abundance, and not sacrificially. One great Church in our land gives two shillings per member to foreign missions, and one mission hall I know gives £3 10s. per member for its foreign mission work. The latter does so because it is vitally concerned in the evangelization of the masses around its door. There is a real connection between these two forms of activity. "The light that shines farthest shines brightest nearest home."

Finally, a new demand confronts us in these days of crisis: that is to make our Christian faith an all-embracing reality in our daily life, and in our community in all its activities. A new Reformation is overdue in our whole relationship to the faith we profess, especially in its implications regarding our responsibility to our fellow-men at home and abroad.

It may seem strange that such conclusions as these should spring out of a consideration of the mission field to-day. But has it not often been said that, in return for taking the Gospel to other nations, they would enrich it and give back to us an hundredfold? This is startlingly true.

Firstly, there is the altogether realistic acceptance by Christians of many of the Younger Churches of the duty of winning others to their faith. That relative should reach and win relative, and friend friend, is accepted as beyond question. Secondly, there is the growing conception that worship is the great privilege of the whole Christian community; that it should not be relegated to one day a week, but conducted daily in the village school or "Church." Thirdly, there is the sense of fellowship and communal responsibility which makes the need and difficulty of each the concern of all.

Have we so departed from the simplicity of the Gospel and from the spontaneity of the early Church that we have neglected these vital necessities? There are those who would say so. The Churches of the mission field call us to a new understanding of the very Gospel which we have taken to them. The dominant notes, then, of this new call are Unity and Co-operation, personal witness of all members, common worship, and a communal fellowship which embraces the whole of life's relationships. Before this demand from the Younger Churches of the mission field, that we should be true to all the privileges and responsibilities of the Gospel, we may well be humble and repentant. Must we not seek, together with them, to make Christ, in reality, Lord of all our living?

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EDITORS:
Thomas Cochrane, M.B., C.M. T. Wilkinson Riddle, F.R.S.L., D.D.

CONSULTING EDITORS:
Alexander McLeish Hugh C. C. McCullough Joseph J. Cooksey
Edith Cochrane Henry Fowler, L.R.C.P. & S., E. Kathleen Beattie

ASSISTANT EDITOR:
Mollie Hay Hicks

FINANCIAL SECRETARIES: ADVERTISEMENT MANAGER:
Margaret W. Whiting G. G. Wilson, O.B.E. Alan G. Hayward

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Writers in This Issue

"**Beginner**" hides the identity of a well-known Anglican clergyman who, in setting forth his experiences in the air-raid shelters, desires to remain anonymous. It may be said, however, that his sphere of labour is in the north of England.

The Rev. John W. Ewing, M.A., D.D., was the last President of the National Free Church Council, which recently was amalgamated with the Federal Council of the Free Churches. A noted Free Church leader, Dr. Ewing held highly successful pastorates at Wandsworth and Rye Lane, Peckham. For some years he was the Superintendent of the Metropolitan Area for the Baptist Union.

Canon L. W. Grensted, M.A., D.D., Fellow of Oriel College, Oxford, in addition to being the Nolloth Professor of Philosophy of the Christian Religion in the University of Oxford since 1930, is an author of many notable volumes dealing with religion and life. One of the most popular speakers to undergraduates, Dr. Grensted is rendering valuable service at the present time by emphasizing the need of mental and spiritual discipline.

The Rev. A. T. Houghton, M.A., of the Bible Churchmen's Missionary Society, is Assistant Bishop Designate of the Diocese of Rangoon, where he has worked since 1924.

The Rev. Alexander McLeish has rendered notable service to the cause of missions overseas as Survey Editor of the World Dominion Movement. At present he is engaged on a Survey of Europe.

Mr. Hugh Redwood is the Religious Editor of the *News Chronicle* and the writer of such well-known books as *God in the Slums*, and *God in the Shadows*. Few men have a more intimate knowledge of the religious life of Great Britain.

Dr. T. Wilkinson Riddle, the Joint-Editor of *World Dominion*, is associated with Dr. Cochrane in the work at the Mildmay Centre. During the Great War he was Director of Religious Work for the Y.M.C.A. in France.

The Rev. G. W. Sheppard writes with an inside knowledge of conditions in China, where he has worked with the British and Foreign Bible Society for many years. He is in close touch with the situation at the present time.

The Rev. J. C. Waters, M.A., Royal Navy, has had many years' experience as a naval chaplain.

A. J. Watson, M.D., B.Hy., D.P.H., is able to give a vivid picture of medical work in China, where he has worked as a medical missionary since 1923 with the Church Missionary Society.

Mr. L. C. Lea Wilson has had much experience as a "non-professional missionary" in contact with Africans on plantations.

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